THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

PILGRIM IN THE PATH OF LIFE.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John xvii. 15.

Pilgrim in the path of life,
Fainting in the daily strife,
Wishing, longing to be free
From thy load of misery,
Panting for thy heavenly home,
Where no blighting sorrows come,
List thy Saviour's prayer for thee,
Wait his time to set thee free.

Mourner, bending o'er the dead,
From whose cheek the bloom has fled,
Gazing in the glassy eye,
Vainly asking for reply,
Wishing that thy days were done
And thou with thy beloved one,
List thy Saviour's prayer for thee,
Wait his time to set thee free.

Youthful spirit, worn and crush'd,
All thy hopes in darkness hush'd,
Quench'd each aspiration vain,
Silent bearing grief and pain,
Longing for the peace and love
Of the holy courts above,
List thy Saviour's prayer for thee,
Wait his time to set thee free.

Aged wanderer, sad and lone,
All thy youth's companions gone,
Like blasted trunk, round which the vine
Shall never more its tendrils twine,
Like stranger on a foreign coast
Weeping o'er his treasures lost,
List thy Saviour's prayer for thee,
Wait his time to set thee free.

'Not that thou shouldst take away
These thy creatures of a day,
Pray I, Father, but that in
Thy mercy, thou wouldst save from sin,
Keep them from the Evil One,
'Till their course of life is run.'
This, thy Saviour prayed for thee,
Patient wait till thou art free.

J. C.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

BY THE HON. AND REV. A. P. PERCEVAL, B. C. L., CHAPLAIN IN ORDINARY TO THE QUEEN.

CHAPTER IV.

PRESBYTERIANISM.—ECCLESIASTICAL ANTIQUITY.

Ecclesiastical precedents appealed to by the Presbyterians—Corinth—Alexandria—Iona—In all these the very contrary established—Waldenses, doubtful—The expressions of individual writers how to be understood.

Next let us consider the support which the Presbyterians think their scheme can derive from ecclesiastical antiquity. Four, and, as far as I am aware, only four precedents have been appealed to by them.

§ 1st. That of the Church of Corinth. St. Clement, Bishop of Rome, the companion of St. Paul, and "whose name is in the book of life," wrote an epistle, in the name of the Church of Rome, to the Church of Corinth, on occasion of some disputes which had arisen in the latter. In several places in this epistle he bids the Corinthians be subject to their Presbyters; in another, says that the Apostles, when they founded Churches, ordained of the first fruits of their conversions, Bishops and Deacons. Lo! in this latter place, say the Presbyterians, there are only two orders mentioned; and, in the former, he speaks only of Presbyters: it is clear, then, that he acknowledged only two orders of ministers, and that Presbyters and Bishops were the same thing in his days.

Answer 1st. But, as we have seen above, that the prophets, through many centuries, designated the Jewish ministers as Priests and Levites, or Priests only, with no mention of High or Chief Priest; and, as no one ever thought it reasonable to contend, that, therefore, in their days there was no High Priest; so, neither in this case does it appear reasonable to argue that there was no High or Chief Presbyter, because St. Clement has not expressly named him in these places.

Answer 2d. The unsoundness of the Presbyterian inference is shown beyond redemption, when we find St. Clement expressly ascribing *to Divine appointment, obligatory in his time,* the *triple* order of ministry. These are his words: "It will behoove *us,* [this is an epistle from a Christian Bishop to a Christian Church,] looking into the depths of Divine knowledge, to do all things in order whatsoever *our Lord has commanded us to do.* He *has ordained, by his supreme will and authority,* both where and *by what persons* they [the sacred services and oblations] are to be performed. For the Chief Priest has his proper services; and to the Priests their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen."

§ 40. Thus the negative testimony of Clement in one place would not only not fairly bear the construction which the Presbyterians put upon it, even if it stood alone; but is utterly and completely overthrown by his positive testimony in the passage last cited. So that the Church of Corinth must be returned "not guilty" of the charge of Presbyterianism.

§ 2. The next precedent cited is that of Alexandria, where it is pretended that, for about 250 years after Christ, the Presbyters ordained the Bishop. This rests upon the supposed testimony of two witnesses: St. Jerome, who lived 150 years, and Eutychius, who lived 750 years after the time mentioned. I wonder what would be said of any Churchman who should attempt to found a precedent on two single witnesses so far removed? However, let us consider what their evidence amounts to. St. Jerome speaks thus: "At Alexandria, from the Evangelist Mark, to Heraclas and Dionysius the Bishops, the Presbyters always gave the name of Bishop, or nominated to be Bishop, one chosen from among themselves, and placed in a higher degree." "Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant."

Observe, 1st, The utmost that can be made of this passage, by itself, is, that the Presbyters at Alexandria had a voice in the appointment of the Patriarch, which, in other places, rested with the Bishops of the province. And even this is not distinctly stated; Jerome does not say, the Bishop was chosen *by* the Presbyters, but *from among* them. Nor does he say *by whom* he was placed in the higher degree.

Observe, 2d, That St. Jerome proves, by his very next sentence, that he did not mean that the Presbyters ordained the Patriarch; for he subjoins, "For what does a Bishop do, *except ordination, which a Presbyter may not do?*"

Observe, 3d, That from the very passage appealed to by the Presbyterians, it appears that, from the days of St. Mark, the founder of the Church of Alexandria, inclusive, the Church there had always been governed by a single Chief Pastor, called a Bishop, of *a higher degree* than Presbyters; so that Episcopacy is admitted to be an evangelical arrangement. Thus the chief evidence witnesses the direct contrary to that for which appeal had been made to him. Next let us call the other witness, Eutychius, a writer of the tenth century, who states, that "St. Mark instituted twelve Presbyters at Alexandria, who, upon the vacancy of the See of Alexandria, did choose of their number one to be head over the rest, and the other eleven did lay their hands upon him, and made him Patriarch."

But observe, 1st, That even if we could receive Eutychius' statement without exception, before the Presbyterians could derive any benefit from it, they must show, 1st, reason to believe that the Presbytery here spoken of was not an Episcopal or Apostolic College, as we have seen before, that all the early commentators understood the Presbytery (1 Tim. iv. 14) to be. 2dly, That the Patriarch, thus appointed, received no other ordination: and then, when they have done all this, still thus much will remain proved against them by this very story, that Ecclesiastical Government, by a community of Presbyters, without a Chief Pastor over them, was unknown at Alexandria, as well as in the rest of Christendom.

But observe, 2d, That if Eutychius, who lived in the tenth century, is allowed to be a competent witness of what happened in the first and second, Severus, a writer of the same age and country, must be also allowed to bear testimony. Severus distinctly speaks of Bishops and Presbyters and Laity being all concerned in the appointment of Patriarchs of Alexandria, in the very earliest successions. So that we must inquire further whether any other historical evidence, that may be adduced on the point, tends most to confirm Eutychius or Severus. Now, 1st, it is certain that all the other Churches received the Canons, called Apostolical, which require a Bishop to be ordained by two or three Bishops, and recognize no other order as qualified to ordain. Between these Churches and Alexandria constant communication was kept up, sometimes on the most friendly, sometimes on the most unfriendly footing. But in none of their intercourse, neither amicable nor hostile, is this point of difference ever urged; which, sure, it would have been, on one side or the other, as a handle of reproach, if it had really existed. 2dly. The learned Abraham Echellensis has shown (Eutychius Patriarcha Alex. Vindicatus. Rome, 1661,) that, from the beginning, these very canons were received by the Church of Alexandria itself; so that the Christians, there, must have violated their own laws, had they done as the Presbyterians suppose. 3dly. We find from other quarters that, as early as A. D. 309, there were not less than 100 Bishops in the Patriarchate of Alexandria. 4thly. Which seems decisive of the point, we find a question coming before a Council at Alexandria, A. D. 339, concerning one Ischyras, who acted as a Presbyter, pretending to have received orders from a certain Colluthes. But, when it was made plain that Colluthes himself had died a Presbyter, the Council decreed that all on whom he had laid hands should be regarded as mere laymen. (Athanas. vol. ii. p. 732.)

Surely, the world will hardly be persuaded that the Council would have thus denied the power of a Presbyter to ordain even a Presbyter, if, in the memory of living men at the time, their Patriarch himself had received no other ordination. What, then, must we suppose to have been the grounds of the opinions expressed by Jerome and Eutychius? Simply, some peculiar privileges in the *election* of the Patriarchs of Alexandria, which, from several other quarters, we learn that the Presbyters of that city possessed. Abraham Echellensis, in the documents relating to the Alexandrian Church, which he has collected, has preserved one which gives an account of a discussion between the Bishops of the province and the Presbyters of the city upon this very point; in which, while the Bishops freely acknowledged the right of election to be in the Presbyters, they as freely asserted their right of veto upon such election, provided the person elected were unworthy of the office. (See Le Quien, in his Oriens Christianus, Patr. Alex.) This pretended precedent must, therefore, fall to the ground, and the Church at Alexandria, like that at Corinth, be returned "Not guilty of Presbyterianism."

§ 3. The third precedent relied upon by the Presbyterians, is the monastery of Iona or Icolmkill, in Scotland. For this they appeal to a single passage of Bede. This writer, having remarked, in one place, upon the peculiar privileges enjoyed by the head of this monastery, in that he exercised authority over the Bishops, (Bede, iii. c. 4,) says in another, that, upon the occasion of the king of Northumberland requesting a Bishop of the Scots, the monks of Iona chose Aidan, and made him a Bishop. From which the Presbyterians infer that he received only Presbyterian ordination, and was, therefore, nothing but a Presbyter after all. This conclusion would appear most gratuitous and unsound, even if we had nothing else to guide us but this single passage of Bede. For, what would be the sense of saying, that a man *received the degree of Episcopacy,* (Bede, iii. 5, at the beginning,) as Bede does in this very place, if he really received no such thing? But when we know from the passages just cited from him, that there must have been Bishops in Scotland at the time, else why should he say that the Abbot of Iona had authority over those in his district? When we know from a letter of Pope John, which he gives in the preceding book, that there were certainly five Bishops there, who are named in that letter, distinct from Presbyters: "To the most beloved and most holy Tomianus, Columbanus, Cronanus, Dimanus, and Baithanus, Bishops; Cronanus, Hermannus, Laustranus, Scillanus, and Segianus, Priests; Saranus and the rest of the Scottish Doctors or Abbots," &c.—Bede, Eccles. Hist. ii. 19. And when we know, from the Ulster annals, as cited by Archbishop Ulster and others, that there were Bishops actually members of the monastery itself, by what rule of reason are we to suppose that the monks of Iona neglected the proper officers of ordination, who were all at hand, and went out of their way to do an important work in an irregular manner? The conduct of Finan, a Scottish Bishop, on occasion of ordaining Ceadd to be Bishop of the East Saxons, when he called in two other Bishops to aid him, (Bede, iii. 22,) shows plainly that the Scottish Church at that time was as sensible of the Apostolical Canons as the Church of Rome. So that this case, like the two others, will not bear investigation; the Scottish Church must be returned "not guilty;" and the superiority of the Abbot of Iona over the Bishops of his house, turns out to be of the same nature with that which the Dean of Westminster exercises over the Bishop of Gloucester, one of the Prebendaries of that Chapter; or that which the Dean of Exeter, as such, exercises over his own Diocesan, as treasurer of that Chapter. The Chapter of St. Patrick's, where the Archbishop of Dublin, as Prebendary of that Cathedral, is, as such, subordinate to the Dean of that Church, is another similar instance.

§ 4. The only other precedent appealed to by the Presbyterians is that of the Waldenses. In this instance I will admit, that, although the evidence is far from being decisive in their behalf, it does not admit the plain and easy refutation which we have found in the other cases, I will state, as impartially as I can, the grounds for and against supposing the Waldenses not to have been Episcopalians, and will leave the reader to draw his own conclusion from such equal and contradictory evidence. The question is not, what they are *now,*—for that they are, at the present time, Presbyterians, is certain; but what they were before the Reformation.

On one side, we have, 1st, the accusations of their Roman Catholic persecutors, that they were without any duly-ordained ministry, and that they allowed mere laymen to discharge ministerial functions among them; (Pyliedorf, cited by Bossuet, iii. 45;) 2d, the contempt expressed by Peter Waldo, one of their most eminent writers, for the distinction of orders, which he styles one of the marks of the Beast. (Cited by Leger.) These would lead us to regard them as mere Congregationalists.

On the other hand, we have, 1st, the certain fact, that when, in the seventeenth century, all their Pastors were cut off by the plague, (Leger, p. 206,) they did not pretend to ordain others for themselves, but applied to Geneva to have some ordained and sent to them. This fact, which shows that they had some regard for some orders, and some pretence of succession, clearly shows that the Roman Catholic charges were exaggerated, and Peter Waldo's sayings either hyperbolical, or not received among them; and, consequently, affords room for believing it possible that they might have retained Episcopal succession, as they did the name of Bishops, among them, from the beginning down to that time. 2d, The alleged fact of the Bohemian Reformers having applied for and received Episcopal consecration from one Stephen, a Bishop of the Waldenses, who had emigrated into Austria. While, therefore, I conceive that the Churches of Corinth, Alexandria, and Iona, are entitled to a verdict of acquittal from the charge of Presbyterianism brought against them by the Presbyterians; I think that the sentence "not proven" is all that can be returned in the case of the Waldenses.

And here I will take my leave of the evidences from Scripture and ecclesiastical antiquity to which the Presbyterians have appealed in defence of their position; which I have considered at greater length than, (I think,) their importance deserves, that I might avoid a charge, so frequently brought by the weaker party, against those who summarily set aside their idle, make-believe proofs, of refusing fairly to meet and answer their allegations.

§ 5. As to the sayings of individual writers affirming Bishops and Presbyters to be one order, I have no objection to admit the affirmation in the sense in which it is made by those writers, namely, that the Bishop and his Presbyters are so far, and no farther, of one and the same order, as the High Priest and Priests of the Jews; among whom, though both these were spoken of, and in some senses were of one order, yet the offices were distinct, had different duties assigned to them; *e. g.,* the High Priest alone entered the Holy of Holies: and different modes of appointment; the mode of investiture being distinct, *e. g.,* the breastplate and mitre: and the anointing also; they who were already Priests receiving special anointing for the office of High Priest, (Lev. vi. 2,) and that by Divine authority. Of all the writers most appealed to as exalting the office of Presbyters, no one is so great a favorite with the Presbyterians as St. Jerome, who used language on the subject unknown in the Church until his time. Yet even he, not only *denies to Presbyters the power of ordination;* not only affirms *that the superiority of Bishops over Presbyters was established* when men began to say, I am of Paul, and I of Apollos, *i. e., in the lifetime of the Apostles;* but again and again declares, that *what Aaron and his sons were among the Jews, that the Bishop and his Presbyters were among the Christians.*

CHAPTER V.

PRESBYTERIANISM.

This scheme suicidal, even if the theory could be admitted.

But now, although all the evidences appealed to by the Presbyterians in support of their position are found, on investigation, to be nothing worth, yet, for the sake of the argument, though directly contrary to the truth, I will, if they please, for a moment, admit their position, and proceed to inquire what practical difference it will make, or how they will be one jot bettered or justified thereby. Let us suppose, then, that when the Apostles left the Church, they left it under two orders of ministers: first, called sometimes Presbyters, sometimes Bishops—whom, therefore, for brevity's sake, we will call Presbyter-Bishops; secondly, Deacons: the power of ordination and of government resting in the first. That, afterwards, when divisions arose in the Church, the Presbyter-Bishops, to avoid disputes among themselves, appointed one of their number to a pre-eminency over the rest, and left in his hands the chief exercise of government, and the sole exercise of ordination, giving him the name of Bishop. Now it must, I think, be admitted, that the Presbyter-Bishops, who were alive when this supposed alteration took place, would retain in themselves the inherent *right* to ordain; and might validly exercise that right, if occasion should require. But when these all died off, leaving only the single Bishop in the exercise of this function, then, it is clear, that *none could thereafter claim any ministerial authority except through him, and only such as he gave.* That single Bishop would remain in each Church, the sole representative of the original (supposed numerous) body of Presbyter-Bishops, and only those persons could claim to be his equals, or to have authority to ordain, whom he himself should admit to that equality, or invest with that authority. But the Presbyters, such as has been understood by that term ever since the Epistles of Ignatius, or the Code of the Anti-Nicene Church, never were ordained by the Bishops to be their equals, nor vested by them with authority to ordain. The rites at the ordination of a Bishop having been in all ages distinct from those at the ordination of a Presbyter. So, then, while in all ages of the Church since the death of the Presbyter-Bishops existing when Episcopacy was established, the two orders of ministry, *i. e.,* of Presbyter-Bishops, and of Deacons, (which this theory supposes to have been alone Apostolically instituted,) have been continued and represented by the Bishops and Deacons, an intermediate order of merely human origin (according to this theory) will be found existing: namely, Presbyters not ordained to be ordainers. But it is from this last intermediate humanly-instituted order, on whom was never conferred at ordination the power to ordain, that the Presbyterians of Germany, Denmark, France, Scotland, England, Ireland, and North America, derive their pretended orders. The persons on whom Bugenhagen, Calvin, Knox, and Wesley laid hands, fancied that power of ordination was conferred upon them by those who, even if the Presbyterian theory were admitted to be true, are shown never to have received such power themselves.

RELIGION THE LIFE OF SCIENCE.

From this exhibition of the alliance which exists between science and religion—of the influence which the latter must necessarily exert over the former—because, as to its progress, pointing out the true source from whence not only all knowledge, but even the medium of its communication and the means of its preservation are derived, as to its continuance, preserving it when endangered by claiming too much, or liable to degradation when driven below its sphere; from such an exhibition, it cannot but have appeared that destruction is awaiting science at the moment of its divorce from religion. I assert not merely that they are happiest together, but that they cannot in safety exist without each other. The apparent exception to be found in some men who have scorned religion, and offered their vows on the altars of science, is but apparent. Men have decried the powers of the mind in the act of exercising those powers to the highest; and science, though born of religion, may be made a matricidal child. Nor is it unworthy of observation, in the case of individuals and of nations, that science without religion has proved destructive to either. In the case of individuals, no power of genius, no profundity of learning, has availed to rescue from oblivion, or if not from oblivion, from a chorus of reprobation among men, those who have risen against the heaven-born hopes of our race—who have adventured in their writings to array knowledge in battle against piety; and among nations, the memorial is scarce passed from before our eyes, of glory in science unsanctified and darkened with stains of blood. It is a pregnant history—and who can pass it by—a gloomy but illustrious monument of that general law by which divine justice is meted out to man. Individuals may pass unpunished here, because for them there is an hereafter. Not so with nations, whose existence ends in time, goes not into eternity. On them the general law that the supreme arbiter of human destiny will ultimately reward those who do him service and afflict those who do him not, must take effect in time; for nations are unknown hereafter.

But the welfare of nations consists in the happiness of the individuals that compose them. If then science promotes the interest of a people,—and there is but one branch of science which can ever become universal, the science which leads to the well being of man here and for ever,—what patriot heart but beats to spread that science wide as the limits of his country; what bosom of the lover of his kind but glows to give to his fellow men a boon, which, amid the inequalities that in all else society or God ordains, is made alike accessible to all—to all sufficeth to raise them to a rank coequal with the denizens of that great empire which is beyond the skies!

Let then the work of erudition be carried on throughout our land, to its high and its legitimate end. Let there be no man among all her sons who shall fail in the attainment of that learning which is to make him wise unto salvation. Let the pious mother, in that first school which is opened to the tenants of this sin-struck world, plant in the youthful bosom the tree of knowledge: but not till there be provided, for any poison in its fruit, an antidote from that fairer tree whose bloom is of an immortal life. Let institutions, the nurseries of science, be strewed in every quarter of our land; but let them be guarded from the blight of that evil eye which, in man's happier state, watched to empoison knowledge with a curse. That curse may heaven avert from this our native land, and from these dedicated walls! For this blessing, O my country! upon thee shall my constant vows ascend to the Most High; for thee my prayer, as his devoted servant, that amid thy progress to eminence and grandeur among the nations of the earth—amid that bright constellation of science which even now sheds a lustre on thy name,—He that nursed thee in thy cradle, and is guiding thee on to an illustrious manhood, may preserve thee a chosen generation to himself, a burning light to a benighted world, till his own knowledge cover the earth as the waters cover the sea—till our whole race be shadowed by the broad pennons of a universal knowledge, tinged with a holy radiance from the blood-stained cross, the purple light of heaven-born love!

And for you, associates in the noble office of diffusing science, so companioned and so protected, is it unmeet that the same supplication pass from my fervent heart to heaven? We meet to-day—to-morrow part; and who shall say that we may meet again? As merchants, imbued with science, you may be found among those who shall add to the wealth of your country, and cause her commerce to whiten with its canvass the ocean, and be respected in foreign lands. May He who holdeth the depths in the hollow of his hand, render the winds and waves propitious to your wishes; but above all, may he enable you to lay up treasures where neither moth nor rust can corrupt, and where neither the occurrences of time nor chance can affect their stability or value! As advocates, you may be summoned to maintain the cause of injured innocence, to plead in behalf of those arraigned before an earthly tribunal, or to sustain the majesty of your country's laws. May the honors and gratitude which await the career of integrity and talents in such a course attend your path, till its final close; and, at that more awful bar, where you will then appear, may it be yours to prove the virtue of that plea against which can issue no condemnation—upon which human guilt is rendered clean! As physicians, it will be your noble office to apply the powers of science to the relief of human wo; to reanimate the domestic scene; to call back the trembling pulse; to illume the dying eye; to stay the failing heart. And, when that office is for ever done, may that creative hand—the hand of Him with whom are the issues of life—retouch the souls which he hath made, and quicken you to a happier, a better, an endless being! In a word, as members of the literary societies of an institution devoted to science, and already eminent among her associates in the came cause, you will, in various spheres of action, continue to extend the exalted interests of learning, of philosophy, and of the arts, which adorn or dignify the domestic, the social, the civil state of man. But, separated by distance, and in the lapse of time, you will hear of each other, as of men who have tried a varied fortune; who have experienced the changes and chances of this mortal life, the power of wisdom and of worth without avail to turn aside that leaden shaft of sorrow, which deeper or less deep must enter every human heart. Still may your hearts beat with the strong pulse of a divine philosophy! Still may you retain the *mens conscia recti,* the soul stayed on a higher than human arm; and though they leave no traces on the waxen tablet of man's memory, may your deathless names be written by the finger of God himself in his own archives of eternity!

COMMUNICATIONS.

For the Churchman.

AN ENGLISH BURIAL PLACE.

Life's little stage is a small eminence,
Inch-high the grave above; that home of man
Where dwells the multitude; we gaze around;
We read their monuments; we sigh; and while,
We sink; and are what we deplored;
Lamenting, or lamented, all our lot!

Young.

No American thinks of visiting Paris without seeing that wilderness of tombs, Pere la Chaise, for it presents to his mind's eye a perfect epitome of the French character—an illustration of national sentiment and feeling. He may thus, by a few hours silent study among sculptured monuments and labored epitaphs, learn as much of the peculiar traits of mind and thought pervading the Parisians, as could be gained by months' residence among them. Few objects, it may be remarked, excite the curiosity of a foreigner more than burial places. Some profitable lesson is frequently, and often unexpectedly inculcated, or forced upon the mind, by these sober visits to the places appointed unto all living, and not unlikely some salutary admonition oft-times may be learnt. This will apply to a cemetery like Pere la Chaise, where grief appears to wear an artificial sorrow, and death seems to furnish the inhabitants of Paris, constant themes for educing individual temperaments.

From the same motives, yet not unmingled with devotional feelings, the stranger in England is prompted to enter the walls of an ancient cathedral like Westminster Abbey, to meditate over some elaborate and imposing tomb. Henry the Seventh's, perchance, where that monarch lies entombed in a florid and costly mausoleum which its founder erected to receive his ashes, when a mightier sovereign than himself—Death! should level him with the meanest of his subjects, and marshall even a king to his narrow house.

"An unseen, cold, uninvited visitor,
Who hustles by the porter at the gate
And the loquacious lackey at the door—
Although it be a palace,—rushes up
Unceremonious, to the inner chamber;
Giveth no card of entrance, doth not knock
Before he enters, though a king be there!
Undraws the curtains of the princely couch,
And tips his arrows in the very room
Where monarchs breathe their last!"

He will also desire frequently to loiter about country church-yards, where the "rude forefathers of the hamlet sleep"—to pause over the grassy mounds beneath which repose some mortal not unknown perhaps to fame, the blue sky of heaven above his ashes, and the drooping yew-tree bending gracefully with the whispering wind as it sighs forth his last requiem. But if he is at all curious in general information, he will not be contented with merely viewing the ancient receptacles of England's dead to be found in her Abbeys, Cathedrals, and venerable church-yards. He will feel anxious to behold the development of modern taste and refinement that may be displayed in ornamental cemeteries, for, as it has been most poetically and beautifully expressed, "All earth is but an hour-glass, and the sands that tremble through are men." The place then where those atoms are finally deposited ought to arrest our serious attention. These considerations, combined with a desire to witness for myself a peculiar feature of the present day, led me to visit some cemeteries near London, for the purpose of comparing them with their more renowned prototype, Pere la Chaise. Besides, these places are much frequented by all classes of people, and therefore may be ranked among the most conspicuous sights to be met with in the vicinity of London. A higher proof of civilization and correct feeling, it may be observed, than these objects, presents in the two great European capitals, cannot be found within her limits.

The sun was shining brightly and pleasantly, and flashed upon the splendid equipages of the nobility and fashionable crowds assembled in Hyde Park the afternoon I passed the gay spot in the Paddington coach on my way to this metropolitan cemetery. The village of Paddington, as it was once called, is now a part and parcel of London. In former times it was considered a long afternoon's walk, but London has swallowed up many a pretty village within five miles of bow-bells, and these once distinct and important little places in their day have long since lost their distinctive features, and now are merged into, and fall under the general cognomen of London, and constitute her gigantic boundaries.

Paddington, when a retired village, must have been singularly rural and beautiful. So we conjectured, as the coach drew up near the village green, and I alighted to walk through its old-fashioned streets and lanes, over which there seemed to reign an ancient air of respectability, the lingerings, mayhap, of former times. Not far from the green rose the parish church. It is a modern building of fifty years standing. As it stood directly in my path, I strolled through its open grave-yard. A number of fine old trees skirted its walls as well as the neighboring green, or common, under the shade of whose venerable elms were placed benches for the weary traveller, and probably had been the seat of the pratriarchs of Paddington, when, like another Auburn, of Goldsmith's lovely delineating, the village youths and maidens in olden times were wont to assemble together at the close of the day for rural pastime and merry-makings, of frequent occurence in England's calender.

"When toil remitting lent its turn to play,
And all the village train, from labor free,
Led up their sports beneath the spreading tree!"

The bell in the church tower was tolling for a funeral. Nursery-maids and children were playing among the tombs, quite unconscious of the inappositeness of their mirth near a new made grave, or how strangely the shrill tones of their voices sounded with the passing-bell. There could be no blending of sympathies in these dissonant notes. Having satisfied my curiosity, I bent my footsteps quietly through the gate towards the Paddington canal. Here a number of anglers, old and young, were seated on the banks of the stream, fishing. Their exemplary patience and sobriety reminded me of honest old Isaac Walton and his piscatory propensities, who was wont to blend devotion and seriousness so admirably with pastime. Continuing along the margin of the canal, I crossed a pretty little iron bridge and landed on the opposite side. In the emerald-looking fields hard by, were a number of young ladies actively engaged playing the game of archery with great animation. They seemed to be in high glee, from robust health and exercise in the open air.

A little further on we came to another small bridge. Here we toiled up a steep bank terminated by a gate leading to the Harrow-road. The gate was opened for me by an old man, who touched his hat, and held out his hand for the customary penny. A very pleasant series of sylvan landscapes courted my eye on each side. I observed neat, but humble cottages, clustered together with red tiled roofs, and trim garden plots beside them. Honeysuckles, woodbines, and periwinkle carefully trailed, were creeping about their latticed windows. They led me to pause and admire this agreeable combination of rural taste and embellishment. The train of the railroad cars for Windsor, passed with great velocity and noise on my left, as I stood contemplating these picturesque dwellings, and in an instant dispelled the pleasant reverie into which I had fallen. It reminded me that the days of rustic tranquillity had passed away from these secluded nooks, and I was beholding a busy era of steam and rail-roads! In the Harrow road, on my right, were two hearses returning from the cemetery. To one who has never seen the imposing pageantry with which a funeral is conducted in the British metropolis, the sight is striking. The hearses had each four jet black horses, their heads decorated with tall nodding plumes. The mutes upon them, were remarkably good-looking men, dressed in deep black, with long streaming hatbands that fell half way down their backs. One party had white satin weepers, and white kid gloves; the horses' heads were also decorated with white satin rosetts that fluttered in the summer wind. It was not long before I reached Kensal Green. And here the different national peculiarities of France and England, immediately struck me. In various shops, and along the leading avenues to Pere la Chaise, may be seen garlands of *immortelles,* and on the way-side near the gates, are women and girls, twining chaplets of flowers to hang upon the tombs, the votive offerings of sorrow. Here the cottage doors as I passed along exhibited nothing of the kind, but placards were displayed in the windows informing the public that "parties could be accommodated with *tea at 8d. per head,*" or with hot water to make it themselves. The English are not a sentimental people, but more staid, matter of fact, and prosaic, than their neighbors. The poetry that lurks within them, seldom displays itself in moments of grief by fantastic ebullitions. But to resume our description. The environs of London are proverbially picturesque, and the scenery on the Harrow-road combines most of these beauties, although modern innovation has marred much of its original charms. This cemetery lies on the left of the road, extending about a quarter of a mile, and contains fifty acres of land. It is the property of a joint-stock company. Much prejudice was excited against this undertaking by the Londoners, at its commencement, as it was thought foreign, and confined to Catholic countries to bury apart from Churches. Around it runs a handsome stone wall, occasionally broken into apertures which are secured by iron railings. The spot chosen may well be termed lovely. The view extends over a sylvan country, the extreme distance glancing towards the south being bounded by the Surrey hills, whilst to the north, may be seen the rising brow of the hill, on which stands that celebrated seat of learning, Harrow School. A painted board at the entrance of the cemetery had a written notice upon it cautioning the public against "*running* or *jumping*" over the grounds, as the directors were informed had frequently been the case, but to "walk with solemn feelings becoming the place." Another caution was not to "pluck the flowers." Here was another evidence of the different tone of manners and habits of decorum pervading the two nations. A notice like the foregoing is entirely unnecessary at Pere la Chaise, where the most costly flowers, such as the Japonica rose and the Oleander are held sacred to the dead, and never molested even by the humblest Parisian. The

same remarks hold good with respect to their national picture-galleries, gardens, and statuary exposed to public view: nothing is touched or profaned by rude hands. This fact speaks volumes in their praise, as it regards manners and refinement in these particulars. But again to our narrative. You enter this cemetery through a lofty archway. The grounds are laid out after the manner of Pere la Chaise, but it resembles more an English landscape garden. Extensive catacombs run beneath the several chapels. Gravelled footpaths intersect it, where may be seen the vivid green cypress, choice forest-trees, cedars of Lebanon, and the funeral-looking fir and hemlock, mingled with vines and evergreens. Here, scattered by the hand of taste and elegance, over the velvet pastures, and in full bloom, are flowers and sweet-scented plants, the moss-rose, mignionette, amarinth, clematis, rosemary, thyme, and the delicate snow-drop. These odorous offerings, emblematic of the frail and perishing nature of man, spread a sweet perfume over the dead, impressing the mind cogently with the words of the preacher,—"Then shall the dust return to the earth as it was: and the spirit shall return to the God who gave it."

(To be continued.)

For the Churchman.

THE CHURCH IN MICHIGAN.

Rev. and dear Sir,—The attention of the Episcopalians in the Atlantic States has, of late, been very generally called towards the condition of the diocese of Michigan. Forming, as it does, from various causes, a very important field for the missionary labors of our Church—owing to the state of the times, it has labored under severe embarrassments; and, in a great measure, it is now left destitute of the ministrations of our clergy. The question at present, look at it as we may, appears to be, whether the Church is to stand, or for ever to fall, in this diocese:—an important question *at this moment*, for now, in all human probability, that it is to be decided either one way or another. And I address you on this present occasion, as it is to be feared that the accounts which have of late been before the public, will rather tend to cause on the whole still greater neglect, and to deter some ministers from going into that state, who otherwise might have done so. Michigan has done all that she can do. The few missionaries who have continued in the field have, together with their Bishops, labored faithfully amidst all discouragements: yet their strength is but weakness when called upon to encounter so great an undertaking; and the richer and stronger churches in the East, if they love the souls of their Episcopal brethren in the West; if they love the Church to which they belong; are now called upon, as were the Churches of Corinth and Galatia of old, to arouse themselves, and aid. And not only to give *temporary* assistance, which but supplies the pressing temporary necessity, but to do it systematically and liberally and continuously. What is now requisite, is a larger number of clergymen, and a SURER system of sustenance. Those who go to Greece, or to Africa, or to China, are liberally and wholly supported. Texas has lately been placed upon the same footing; and the like I understand to be the case with Arkansas. While Michigan, which in reality is equally in want, and stands in the self-same position, is left without men and without funds. But there is this difference in favor of the latter diocese, that much has already been accomplished, the greater part of which MUST be lost, unless great exertions are *now* made.* The Church has been planted with cost and infinite labor; the walls have been built upon disappointed hopes and broken fortunes; and, I might almost say, been cemented with the life-blood of the patient laborers in the work. While the above-mentioned countries are new to the Church, and if they be not succored, still they remain but in the same position as they were: if nothing is gained, nothing is lost. In Michigan, it must be all loss. While we cannot hold what we have, why press into unknown regions? When Episcopalians are left destitute year after year, and hope fades after hope, what can we expect but what we daily find, that they turn to various denominations, and leave, although with sorrow, their parent Church? And this the more so, when, as in Michigan, they have for a short period enjoyed the services of a minister of their own, and their expectations have been raised high, and then they are deserted without any expectation of again receiving another clergyman. If the Church is here to be supported, and if souls are to be saved,—for the two are more closely connected together in this country, than many who have always enjoyed the luxuries of religion in the East are inclined to suppose,—*those clergymen must be had.* But clergymen cannot be expected, however self-denying they may be, to go forth to face, not only much labor and perhaps sickness, but even the stern threatenings of poverty, when they are comfortably settled elsewhere. Such cases do occur, but seldom, and such are minds of a rare and superior nature, which are thus willing to sacrifice even more than life itself for the cause of Christ; but neither can we expect nor call upon men in general so to do. Funds, therefore, must be supplied, at least for a time, for the *entire* sustenance of the missionary, just as if he were among the heathen.† *Will the Church in the East do this?* If not, then the result appears to be very plain, that the Church in Michigan, if not beaten down for ever, must be maimed, and rendered for a long time incapable. The times are now bad: they cannot long remain *so* bad: and therefore this *entire* support would not perhaps be long required: but it is peculiarly in such times that the hallowing influences of the Gospel are most requisite; and it is at this moment that the chaos of society is settling into form; and what is to be done, must be done before all is fixed, or it never can be done. A year, or two years, and all may again be expected to be prosperous. But let that period pass without more ministers and more aid—and in vain should we search for the Church, which now, as regards numbers, is flourishing. May we not acquire experience from the similar case of Kentucky?

I pass over the warmth of attachment which the Episcopalians here manifest towards their communion. I do not mention their numbers, nor the attention and affection the pious and intelligent of all denominations show and express towards Episcopacy: I pass over the consideration how sectarian preachers support themselves by business or farming, and are ministers only on the Sabbath; so that they come peculiarly welcome to the poor; for space will not allow me to extend on these points: *but I ask, will not the Eastern Church uphold Michigan during its present distress?* Will not one church, or two or three churches joining together, raise a salary for a missionary? And will no man of power, and activity, and education, for such he should be to succeed, give himself up to the work because the love of Christ constrains him? Were the principal churches thus to act—would men of deep piety and good acquirements, prove that piety by the sacrifice, and give up these talents to the cause of God, this wilderness would very soon blossom as the rose; many a sinner would be brought to the foot of the cross; and those who are now stretching forth their hands for bread, would repay in blessings what it cost. I say men of good acquirements, for much at present depends upon this among a people so intelligent and intensely active as those of Michigan.—The Church in this diocese is prosperous as regards the number of souls. They are, however, poor; they cannot support clergymen. Poverty is their sin: and this sin is to be visited upon their heads by letting their souls perish; and the Church be ruined. Is this to be so? The East must answer.

As figures form the most conclusive arguments to some minds, I conclude with the following statistics of the diocese: which if not quite correct, are as nearly so as well can be, from the nature of the subject, and which may be relied on as true.

Parishes legally organized, and which have enjoyed the stated services of a minister for some time during the last three years, 22.

Churches built and consecrated, (of these, 4 are now vacant,) 9.

Churches now building, 1.

Clergymen regularly officiating, including the bishop, 1 Indian missionary, 1 army chaplain, and 1 missionary at large—13.

Population of Michigan in 1837, 175,000; now, probably, upwards of 205,000.

Counties in the State, 31.

Number of counties in which Episcopal services have been held at any time, 16.

Number of towns and villages in which services have been regularly or occasionally held, and in all of which there are some Episcopalians, about 50.

So that, judging from these counties, we may expect like results in the others.

Communicants, as nearly as can be calculated, 1837–8, 500.

The writer would express his belief, that even under existing circumstances, in at least three of the *vacant* parishes, a comfortable maintenance, *comfortable* for a missionary, would be afforded to a clergyman with a small family, receiving the missionary stipend, and which could be depended upon.

I am, your most obedient servant, F.

* Is it not a question worthy of attention, whether we do not more harm than good by spreading our small means over so large a space, and not confining ourselves to the firm establishment of the Church in one State before proceeding to another? The thinner matter is spread, the less effect it must have.

† This is not the proper place to point out the propriety of not calling upon a people under such circumstances for any salary for the first year or two; but in this diocese it has become a matter of necessity, from various causes; and were it so done, churches could be immediately built, and the congregation established; for without a church, there is no stability whatever.

For the Churchman.

THE OUTRAGE.

Mr. Editor,—We were somewhat amused at the idea, that the good doctor of St. George's should have his *protestant* feelings so greatly agitated—at the same time glad that the doctrine he is so anxious to refute should have no power to disturb the tranquil and profound depths of that catholic feeling and good nature from which he makes on occasion such copious draughts. No one can appreciate the reverend gentleman's motives in thus giving vent to his pious horror at what he considers downright popery, better than ourselves: yet we think he has suffered his imagination to gallop off, on the back of his judgment. And we shall endeavor to show that, after all, our good friend the doctor may have been fighting, not a shadow, but some of his best friends. The real, mystical, though spiritual presence of our Saviour in the Eucharist, seems to have "raised every protestant feeling with which God has inspired his breast." But why? Because the doctrine is anti-protestant? Such is our inference from his language. Suppose, however, it could be proved to be not only a catholic or universal doctrine of the Christian Church; but even *protestant* in the fullest sense of the term, will it not reduce the doctor to rather an awkward dilemma? For it is, be it remembered, *protestant* feeling which has been so thoroughly aroused.

For those of your readers who may not be acquainted with,—not Church doctrine,—but with that of our dissenting brethren on the subject of both the sacraments, we have copied, verbally and literally, the language of "The Confession of Faith of the Westminster Assembly of Divines, with the assistance of Commissioners of the Church in Scotland, as received by the Associate Reformed Church in North America."

Q. "What are the parts of a Sacrament?"

A. "The parts of a Sacrament are two: the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified."

After stating that there are but two, it proceeds as follows:

Q. "What is Baptism?"

A. "Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and *regeneration* by his Spirit; of *adoption* and *resurrection* to everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and only the Lord's."

After mentioning that baptism is to be administered to all out of the covenant, and visible Church, who profess faith in Christ, and obedience; and to all the children of parents who are members of the visible Church; and the manner in which the rite should be improved, it proceeds:

Q. "What is the Lord's Supper?"

A. The Lord's Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth: and they that *worthily* communicate, *feed upon his body and blood*, to their *spiritual nourishment* and *growth in grace*; have their *union* and communion with him confirmed; testify and renew their thankfulness and engagement to God, and their mutual love and fellowship with each other, as members of the same mystical body."

Q. "How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?"

A. "As the body and blood of Christ are not corporeally and carnally present in, with, or under the bread and wine in the Lord's Supper; and yet are *spiritually present* to the faith of the receiver, *no less truly* and *really* than the elements themselves are to their outward senses: so they that worthily communicate in the Sacrament of the Lord's Supper, do therein *feed upon the body and blood* of Christ, not *after a corporeal and carnal*, but in a *spiritual manner*; *yet truly and really*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death."

Q. "Wherein do the Sacraments of Baptism and the Lord's Supper differ?"

A. "The Sacraments of the Lord's Supper differ, in that Baptism is to be administered but once with water, to be a sign and seal of our *regeneration and ingrafting into Christ, and that even to infants*; whereas the Lord's Supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as *spiritual nourishment* to the soul, and to confirm our continuance and growth in him, and that only to such as are of years and ability to examine themselves."

So, Mr. Editor, after all the good Doctor's disturbance at what he thought Popery, the doctrine which is maintained by "The Tracts" is "catholic" as opposed to "Romanist," and also "Protestant" not as opposed to Catholic, but as opposed to "Romanist" doctrine, or "Transubstantiation;" for it is of no small importance to keep distinctly in view this difference. Losing sight of it seems to have led the Doctor into a dilemma. While speaking as a protestant against Roman error, he has rushed to the opposite extreme, and denied what is shown to be true Protestant and Catholic doctrine, and scriptural. We shall not deem it our fault that the Rev. Doctor, on one or the other horns of the dilemma, which he has so perseveringly and industriously shaped out, is forced to hang himself. CHELSEA.

THE CHURCHMAN.

SATURDAY, DECEMBER 21, 1839.

DR. MILNOR AND THE OXFORD TRACTS.

From the conclusion of Dr. Milnor's sermon which appeared in the Recorder of last week, we take the following extract:

"The body and blood of Christ are not carnally and corporeally received, as the Romish Church absurdly teaches; nor is He mysteriously present in or under the elements of bread and wine, according to the unintelligible hypothesis of the divines at Oxford.

"That He will fulfil His promise of vouchsafing His *spiritual* presence in the hearts of believers on this and every other occasion of their assembling in His name, it would be infidelity to question. But we have no scriptural ground for believing the mysterious and inexplicable dogma of His real presence under the emblems used, any more than of their change, as Rome contends, into His very body and blood. Our book of Common Prayer gives us the sense of the Church on this interesting subject."

This is exactly the view that we expected from Dr. Milnor: *viz.*, that as Christ is present on all occasions to the faithful who assemble in his name, so especially in the Eucharist. Thus, as Dr. Milnor allows of *spiritual* sacrifice, so here he contends for a *spiritual* presence in the Eucharist. Assuming the *reality* of spirit, (and the contrary supposition would be sheer infidelity,) we have here the doctrine of the Real Presence as well as of a real sacrifice in the Eucharist. We must therefore regard Dr. Milnor as in harmony with the Tract writers on this doctrine and also in the explanation of the doctrine: since both explain the presence of Christ in the Lord's Supper to be not a *corporeal* but a *spiritual* presence.

Dr. Milnor, it is true, denies the presence "under the emblems" and again "under the elements of bread and wine, according to the unintelligible hypothesis of the divines at Oxford."

Here we confess is a seeming discrepancy, but perhaps the mediation of a third party may bring both into agreement.

The first book of Homilies (see advertisement at the end of the book) speaks of "the due receiving of Christ's blessed Body and Blood *under the forms* of bread and wine." In the catechism the word *form* is used synonymously with *sign*,* which answers to Dr. Milnor's "emblem." Now as both parties agree with the Homilies, and as things which are equal to the same are equal to one another, we conclude that Dr. Milnor and the Tract writers agree in acknowledging the presence of Christ in the Lord's Supper under the forms or "emblems" of bread and wine.

On the whole, we are deliberately of opinion that Dr. Milnor has failed to point out any real difference, not only between the standards of the Church and the authors of the Tracts, but between *himself* and the authors of the Tracts. Both he and they allow that the bread and wine retain the nature of bread and wine after consecration, (the opposite view to this is transubstantiation;) both disclaim the *corporeal* presence; both contend for *a spiritual* presence; and both acknowledge with the book of Homilies that the presence is under the forms or emblems of bread and wine. Bating several expressions of the Doctor's which are evidently unguarded, we see nothing in his sermon to hinder him from being a supporter of the Oxford divines. It is truly delightful thus to find in the midst of apparent discrepancy, a substantial agreement, between brethren who minister at the same altar.

Possibly the reluctance which is felt to acquiesce in the views of the Tracts in reference to the Eucharist is the current and often unconscious belief that what is *spiritual* is not *real*. It would be tedious to relate the process both in theology and philosophy by which this infidel position has secretly insinuated itself into the minds of many who are sincere believers. Suffice it to say, that it is infidel; and that therefore all countenance of it should be cautiously avoided. The Protestant who, without suspecting it, has this error in his mind, will fall an easy prey to the Romanists when he finds that they give him (as they assuredly would) a very different idea of the Real Presence from the carnal and corporeal one which Dr. Milnor ascribes to them.

* "What is the outward visible *sign* or *form* in Baptism?" *Catechism.*

The Rev. Mr May, now travelling in Europe and corresponding with the Episcopal Recorder, remarks in a letter dated Rome, March 29, "We here found also a young American sculptor, (Crawford, from New York, I believe,) who is said to give striking proofs of genius, making its way through the greatest difficulties. Learning, as I understand, that a monumental statue of Franklin was talked of in Philadelphia, he has produced a model in which the philosopher is represented in the act of making his great discovery of the nature of lightning. The American consul, a gentleman of great intelligence, struck with the genius discovered in the model, set on foot a subscription among his countrymen for the completion of the statue, in which, however, he has not had much encouragement. The sum required is $2500. The consul thinks the work would do honor to the artist, and be an ornament to the city of Franklin's adoption."

It will be gratifying to the readers of the Churchman to know that the young artist of whom such honorable mention is made, is a brother of the gifted correspondent who has so often delighted them under the signature of "J. C." and one of whose beautiful effusions will be found on the first page of our present number.

The matriculation of the newly admitted students of the General Theological Seminary, took place, in St. Peter's Church, on Sunday evening last, when 27 young gentlemen were matriculated. The Evening Prayer was read by the Right Rev. Professor Onderdonk, and the matriculation sermon preached by the Rev. Professor Whittingham.

BISHOP BROWNELL has issued a prospectus for the publication, by subscription, of a series of volumes, entitled "The Religion of the Heart and Life; compiled from the works of the best writers on experimental and practical piety." The work is to be comprised in five volumes, with an introductory chapter prefixed to each by the editor. The titles to the volumes are, 1, Exhortations to Repentance; 2, The Religious Enquirer Answered; 3, The Youthful Christian's Guide; 4, The Maturer Christian's Walk and Conversation; 5, Consolations for the Afflicted.

The work is to be published by H. Huntington, jun., Hartford.

ORDINATION.—On December 1st, the first Sunday in Advent, in St. Paul's Church, Detroit, Michigan, the Right Rev. S. A. McCoskry, D D., admitted to the holy order of Priests, Rev. Charles Fox, Deacon, Minister of St. Paul's Church, Jackson, Michigan. Morning Prayer was read by the Rev. Chauncey Fitch, Principal of the Detroit Branch of the University of Michigan; and the lessons by the Rev. Marmaduke Hirst, of Dexter. The sermon was preached by the Right Rev. the Bishop, and the candidate presented by the Rev. Algernon S. Hollister, of Troy.

VERMONT CONVENTION.

We have received the journal of the forty-ninth annual Convention of the Church in Vermont. It contains parochial reports from twenty-five Churches, all of which are comparatively flourishing. In St. Paul's Church, Windsor, the ladies during the past year have completed a fund of $1000, the interest of which is to go to the rector's salary.

Bishop Hopkins in his address, gives a warm and particular description of the attentions shown to him in England, as for instance, at Oxford:

"At the University of Oxford I was gratified by an invitation to accept the hospitalities of Oriel College, where the Rev. J. Newman, the most eminent amongst the well known writers of the Oxford Tracts, paid me the most kind and constant attention. To the Rev. Vice Chancellor Gilbert, the Rev. Dr. Hawkins, Provost of Oriel, the Rev. Dr. Macbride, Principal of Magdalen Hall, Rev. Dr. Pusey, Canon of Christ's College, Rev. Henry Wilberforce and Rev. W. Churton, Fellow of Brase-Nose College, I was also indebted. And the details of that brief visit—the College Halls, the Libraries, the Chapels, the Church of St. Mary's, where Cranmer openly confessed his fault, the consecrated ground where Latimer and Ridley earned their crown of Martyrdom, and the deeply interesting society in which I enjoyed the brief and precious period,—form in the whole a set of associations so peculiar and so powerful, that the few short days passed on that spot seem to comprehend more than many years of ordinary being."

The Bishop concludes the notice of his visit to England in the following terms:

"But it is time to close these seducing recollections, and to sum up this imperfect account of my visit to England by the expression of my devout thankfulness to the good providence of God, which led me to see and hear so much that was calculated to benefit my future course, to become acquainted with so many whom it is a privilege to know, and to aid, in some small measure, as I humbly trust, in strengthening those ties of esteem and attachment which should bind our respective Churches so closely together. In saying this, I do not mean to claim any personal merit; for so kindly affectioned is the Church of England to her Daughter in the United States, that a Bishop of our Church needs only his official character to ensure a friendly and cordial welcome, and to call forth those Christian courtesies which seem to give them as much pleasure to offer, as it can give him to receive. Nor does the operation of such an intercourse rest here. I am well satisfied that it has a powerful tendency to bring the two countries more nearly together, and to dissolve, insensibly, those unjust prejudices which exist more or less amongst the majority of all nations, which for the most part, are the offspring of ignorance, and which, therefore,—especially in the case of England and America, having a common origin, common literature, common laws, and a common language,—we may confidently believe that a thorough mutual acquaintance with each other would soon do away."

TWELVE CANZONETS, written, composed, and arranged by JOHN H. HOPKINS, Bishop of Vermont, for the use of the Vermont Episcopal Institute. Folio, 31 pages. New York: Firth and Hall, 1 Franklin Square.

The publication here named is not a little novel, both in its source, its object, and its execution. It is a contribution drawn from the musical portfolio of no other than a Bishop of our Church, happily one whose universal taste and variety of talent are too well known to justify surprise at his appearance either as a poet or a composer of music. The motive to the publication of these Canzonets or Sacred Airs, we have good reason for believing, was no other than a regret, which not a few Christian parents must have felt, that ordinarily the recreative branches of music have been little better than an introduction to a class of compositions, in many cases not only deficient in musical merit, (which is bad enough,) but beneath all apology for the silliness and even immorality of the poetical matter attached to them. More or less of this inane but fashionable trash, is and has long been the substance of the musical part of female education; carrying with it, as might well be supposed, no very favorable influence on the reverential or religious feelings of the pupils. The Christian parent might therefore look for some remedy, and the Christian Bishop might furnish him with one, without either of them inclining to puritanism, or the affectation of more than reasonable sensitiveness; for no good reason can be given, why the cultivation of the voice in connexion with a fair proficiency on the piano forte, should be made dependent on the use of such popular songs and jejune melodies, as lead to a desecration of both. The Bishop, in contributing the result of his leisure moments to fill this vacuum in the apparatus of musical recreation, has evidently had in mind the *principle of consecration*,—a principle which once extended its conservative influence over all the arts of life and the refinements of science, tinging them with a heavenly hue, and exalting them into aids and instruments of sacred feeling. Time was when architecture, painting, poetry, and music, were nourished under ecclesiastical protection; and it was then that those immortal works came into being, which in our less devotional age, men wonder at, without realizing the secret which gave them birth, or feeling that the absence of this is the true reason why we can match those works with no parallels. The present publication of Bishop Hopkins, however unambitious, will carry with it this spirit of consecration into the drawing-room and family circle, where there is abundant room for the introduction of purer lyrics and fairer melodies than are supplied by the degenerate—though we hope, improving,—taste of the day.

In these Canzonets, the Bishop has adopted a simple and graceful style, not so florid in the accompaniments as to discourage moderate proficients, and yet sufficiently so to give proper embellishment and force to the melodies. The appearance of the book at this season will, we have no doubt, give it a wide circulation as a musical souvenir, or Christmas and New Year's present, for which nothing can be better fitted. We wish the Bishop success in his laudable attempt to regenerate the songs of Christian sons and daughters, and sincerely hope that the present and future numbers of his work will find their way into all Seminaries where music is made a branch of education. The Canzonets are for sale at the music store of Firth and Hall, Franklin Square, and at 142 Fulton-street. W. S.

CHANTING.

We continue the extract from the Rev. Mr. Staunton's forthcoming work on chanting.

How far chanting retained this eminence in after ages, and by what successive steps it gained its present systematic and regular form, would be an interesting inquiry, if a regard for the reader's patience did not admonish us to shorten our speculations. The introduction of organs and of counterpoint, with an improved plan of notation, must have given new scope to the fancy of the composer, and greatly facilitated the labors of those who sought to make the praise of God "glorious." Much was done and done well, even in the "dark ages," so called. Genius and taste then flourished luxuriantly, sombre as might have been the overshadowing protection of the Church. The gloom had its limits,—the scene, its bright and verdant spots. Piety might have been in chains; but painting and poetry, at least, were redeeming graces of the times, not less than the aspiring glories of Gothic architecture;—all of which have left their witnesses for the special astonishment of the dwarfs of the nineteenth century. Music, however, proceeded more tardily; but it was some compensation for this, that every forward step it made was safe and staunch. The early masters wrought their fugues and canons with a mere twilight view of the ground on which they built. They wrote; then theorized. And after theorizing, they sometimes hit on principles. Then, by a retrograde motion, the theory was amended by the principles, and the practice by the theory. Nor can we blame them for their industrious circumvolutions, when, as yet, the highway of science was so imperfectly marked out. They did their best. Meanwhile, the chant, serenely enthroned in the Cathedral, made its advantage of all the discoveries and improvements of the day, and gradually rose, with the influx of a more refined taste, to a position where genius might expatiate with ample range. The monotony of the melodies which came into being when the art was in its infancy, now gave way to a free and discursive application of the higher powers of fancy. The scope of the chant, it is true, lies within boundaries more contracted than those of the anthem, or even the plain hymn tune; but still, within those boundaries there is more ground than has yet been put under discipline,—more buds and flowerets than the most liberal hand has yet plucked. Genius can effect wonders where stupidity would starve; and will deck a tiara from a handfull of pebbles, while a simpleton is ransacking the universe for lack of material. It is a slander on the chant, that its best performances are circumscribed and meager. Let the Cathedral service answer for itself—sublime and glorious as it is—with an overwhelming sweep of harmony; and who needs a better refutation of the calumny? The masters of the 18th and 19th centuries, with some before them, have not disdained to imbody in the chant some of their finest conceptions,—conceptions which prove, better than any theory, the true capabilities of this beautiful style. Sooner than give up these, the amateur, and more than all, the spirit which judges rightly that devotion and song are

——pledges of Heaven's joy,
Sphere-born, harmonious sisters,—

will, without a pang, surrender all the pages of maudlin psalmody that ever Geneva foisted into Canterbury for the Church's special behoof. We reverence chanting, (as we do some other things,) for its grave antiquity, because it is the legitimate vocal music of the Church;—because it is rich and noble in itself;—because it is more replete with expression than any of its rivals;—because it enables us to sing "hymns devout and holy psalms," without first transubstantiating them into doggrel and paltry rhyme; and because, like the saints of old, we may thus take the comfort of David's songs *unmutilated*—just as inspiration gave them,—without being driven to the sad necessity of culling detached verses, and disfiguring the Psalmist for the sake of Brady and Tate.

With this reverent affection for a style of music, of which we find not to the contrary but that it is a heritage of the Catholic and Apostolic Church, we have attempted, by framing the present work, to set forth an aid to the Christian worshipper, in acquiring a tolerably full and familiar acquaintance with its character and its beauties. In doing this, we have taken our own course, with some faith also in the reminiscences of a boyhood spent, where the pealing choirs and stirring praises of old Cestria's Cathedral, were matters to us of daily cognition and delight.

We have aimed at real usefulness to the Church, and have kept this constantly in sight.

It therefore became us to *begin at the beginning*, making our book a sort of musical missionary, laying a good foundation of first principles, and from them, carrying the learner and the performer step by step to the higher mysteries of God's praise. All this we profess to have attempted. How we have succeeded, others will say. One prime object has been the qualifying of choirs in our infant churches, to proceed with some certainty in their efforts at chanting. It is notorious that many of the books in ordinary use, have been so totally ineffective, that choirs are compelled to feel their way in the dark, and in many cases, give up the hope of success, discouraged by their own stumbling. We have therefore imagined to ourself the case of a choir, possessing but little musical talent, one, for example, in some little rising Church of the "far west." To such a choir we have endeavored to speak intelligibly, by presenting the simplest elements of the style. From these, we have ascended, by the gentlest degrees, to higher and still higher development, till the ordinary grade of church chanting is attained. Here we have not rested, but continued the progress, with an eye to the advantage of more experienced choirs: and have concluded with specimens, for the execution of which, some considerable degree of talent will be indispensable.

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Having now apprised the reader of the design and plan of our work, and given a free sketch of the antiquity and general history of chanting, with such hints and reflections as might serve to kindle up, or to increase, an affection for this delightful part of divine worship, we commit what we have written to the reader's benevolent attentions, believing that amid the many engagements of life, the hours he may devote to the perfecting of God's praise, and to that high employment in which "angels and archangels, and all the company of heaven," are united, will be sweetly remembered in days to come, at intervals hallowed with sacred feeling—sublimed by intercourse with a better world—approved of men, and blest of God.

TO CORRESPONDENTS.

We must beg the indulgence of our correspondents, several of their favors being unavoidably held back for the present. Of these, "Philarchæus," and "C. S. A." have not been acknowledged. Most of the original articles on hand we shall be able to insert in our next. "A. C. C." certainly.

A PASTORAL LETTER

To the Clergy and Laity of the Diocese of New York, on the duty of aiding in education for the holy ministry, and in the missionary operations of the Diocese. By BENJAMIN T. ONDERDONK, D. D., the Bishop of the Diocese.

To the Clergy and Laity of the Diocese of New York.

BRETHREN,—Such is the present alarming deficiency in the treasury of the Education and Missionary Society of our Diocese, that there is a loud call for immediate aid, in order to prevent a failure in meeting existing obligations to our missionaries and beneficiaries. The little stipend allowed to each of the former, is a most important portion of his living; and it is essential to his comfort that it be paid with uniform promptness and punctuality. In the case of our beneficiaries generally, or young men who are receiving aid to enable them to prosecute their studies in preparation for the ministry; if their stipends are withholden, their studies must either be abandoned, or prosecuted under the great disadvantage of being connected with daily labor for their subsistence.

Deeply impressed with the very serious character and bearings of this state of things, I avail myself of it for calling your attention to the important subjects concerned—*Education for the Ministry*, and *Missionary operations within our Diocese.*

Of the importance of a thorough education for the ministry, it would seem, in the present day, hardly necessary to say a word. The first, and infinitely the most important qualification for the sacred office, undoubtedly, is true piety, founded on the principles of the Gospel, deeply rooted in the affections of the heart, regulated by a spiritually enlightened understanding, and thoroughly controlling the life and character.

In addition to this great and indispensable qualification, wrought in them by the power of the Holy Ghost, the first preachers of the Gospel had, also, from the same Divine source, divers extraordinary gifts, supplying those qualifications which ordinarily come of profound study and close mental application. Those extraordinary endowments were, however, soon withdrawn, and the salutary necessity laid upon those who would be able ministers of the New Testament, of devoting themselves to the ordinarily appointed means of attaining to a knowledge of Divine things, and to the intellectual cultivation so intimately connected with meetness for becoming the instructors of the people, the defenders of Christian verity, and the guardians and supporters of that social and civil welfare which comes of the influences of true piety and virtue.

Hence the solicitous attention paid by Christian nations generally to the education of the clergy. And if any where there is a special need of the benign influences on the community of pure religion and sound morality, it is in our own construction of society, where public principle and public sentiment must ultimately control every thing, and fix our national destiny.

That pure religion and sound morality are to be found only in the Gospel, I have no hesitation in assuming as a proposition which need not be proved. Their influence, then, depends upon the Gospel's being well understood, and favorably commended to the notice, regard, and adoption of the community. Of course, it is only by the power of the Holy Ghost that the Gospel can be rendered efficacious upon the human heart and character. But it is a clearly revealed part of the dispensation of God's grace, that the influences of the Holy Ghost are regulated by a regard for man's moral agency, and his due improvement of that moral agency in its bearings and results on the cultivation and direction of his understanding. Therefore, a vitally important means of drawing down upon a community those blessings of the Gospel, which come of the practical influences of the Holy Spirit, is directing men's understandings to the purity, excellence, and fulness of the Gospel, and its adaptation to the securing of the greatest happiness of individuals and communities. And for this purpose, nothing is more important than having throughout the community a devout, learned, and faithful clergy; for which end, ample provision must be made for clerical education.

This education is necessary, first, on account of the large store of knowledge which the clergy should have, to fit them for being the religious teachers and guides of the community. The Bible being the source of all religious knowledge, must obviously be well understood by the ministry, before they can make it so by the people: and especially before there can be sufficient security against the malign influences of the blundering notions of the ignorant, the bold innovations of the conceited, and the wily arts of the designing. And this well understanding of the Bible, if to be thoroughly efficient, must include an accurate knowledge of it, in the form, that is, in the original languages, in which it was indited, and of all those departments of philology, of natural, intellectual, and moral science, of history, and of ancient geography, which throw perpetually increasing light on its truth, its genuine meaning, and its surpassing excellence, and furnish ample materials for refuting gainsayers, however bold in their intellectual pretensions.

But the knowledge gained is far from being the whole of the advantage flowing from a thorough education for the ministry.

The *discipline of mind*, attained by a long and laborious course of intellectual preparation, is of immense value. The active duties of the pastoral office, draw perpetually upon the clergymen for investigation of nice and delicate cases, for decision in important points, for resolution of difficulties, for healing of misunderstandings, for deliberations, counsels, and judgments, requiring a mind well matured by study, and by deep and serious reflection. This is to be obtained by a course of laborious and severe preparation.

Such a course of preparation, also, furnishes a valuable test of the sincerity of a young man's affection for the work of the ministry, and desire to devote himself to it. It may be safely assumed, that if one's heart is not in the work before him, he will not submit to much exertion, pain, or sacrifice, in its behalf. Let young men, then, see and feel that it is no easy matter for them to get into the ministry, but that they must labor for it hard and long; and if their spiritual views of duty with regard to it are not of the strongest, most genuine, and most durable character, they must give way, and others more truly accordant with their real inclinations be substituted.

This consideration is especially valuable, in

reference to those whose religious feelings and spiritual anxieties are of recent date. Let them by no means be hurried into the ministry, lest they find too late, and the Church finds too late, by bitter experience, that their entrance into it has indeed been hurried. Let their religious feelings and spiritual anxieties be tested by long time, and long and laborious preparation for the ministry, ere they are trusted as meet qualifications for that holy calling.

To these general arguments, my brethren, in favor of a thorough course of education for the ministry, others might be added, drawn from the particular character of our age and nation. Ignorant enthusiasts and fanatics are taking no small hold on a portion of the public mind. Popish and Protestant errors and heresies have enlisted in their behalf a large share of intellectual effort, and of claim to learning. Misnamed liberality, affecting superiority to sectarian feeling, is plying every art to beguile the multitude of unstable souls who are calling for the largest freedom from the pure faith, good order, and wholesome restraints of the Gospel. Infidelity, rank, daring infidelity, with its blighting influences on individual, social, and civil happiness and welfare, is pushing into every corner of the land its bold but groundless pretensions to the credit of learning, philosophy, and philanthropy. These enemies to true religion, to sound morality, and to human welfare, must be met. And that they may be effectually met, the Church must have its enlightened, well-trained, faithful, and devoted ministers throughout the whole length and breadth of our land.

To aid her in this, she must be supplied with all needed facilities in training her ministers for their momentous work. The particular department which the present occasion suggests for aiding her, is bringing suitable persons within her influence for such training.

It is a fact, for which it is not necessary here to account, that a very large proportion of those who have a desire for the ministry, are destitute of sufficient means for prosecuting the needed literary and theological preparation. What then shall be done? The Church must have ministers from among them, or have, indeed, a mournful and disastrous fewness of laborers. Shall they be brought into the ministry without literary and theological preparation? Every interest dear to the enlightened Christian's heart, emphatically says, No. How then shall they attain to that preparation? Must they be left to toil for many hours in each day for their daily subsistence, and have but the small remainder of their time, with wearied bodies, and exhausted or dissipated minds, to give to study? To give it, too, to study, in situations and under circumstances unavoidable for their *business*, but every thing but favorable for mental labor? Years may be spent in this way, as is obvious on the least common sense reflection, and little, little indeed, be done towards due preparation for the ministry. And must the Church be satisfied with what can thus be effected? Brethren, our Diocese has said No. Sympathising with the spirit on this subject which is abroad in the Christian world, it has long been engaged in the good work of aiding young men with means to enable them to study. There has been, however, an imperfection in the system. The aid has been too scantily rendered. The result has been, that those aided have been obliged still to alienate a portion of their time and care for the securing of the balance of their needed support, or to cut short their course of preparation, and enter prematurely into the ministry, because they can afford to study no longer.

The Education Board of our Education and Missionary Society, has now adopted a new principle. Its outlines are, that young men of suitable age, of approved piety, of good intellectual parts, and of tested industry and success in study, who have not the means of providing for their education, are adopted as beneficiaries of the Society, and have such pecuniary aid extended to them, as will secure to them, with strict economy, a comfortable support. They are then put under an obligation to pursue their literary studies under approved auspices, and their theological, in our General Seminary. They are kept under a constant, wholesome supervision, and are bound to give themselves wholly to study, and to pursue a thorough course.

This is the system, brethren, which you are called on to aid. I surely need not tell you that its ample support, and efficient operation, have connected with them, as necessary results from causes, the most essential interests of religion and the Church, and therefore of human welfare in every individual and social department. And the aid, to be truly efficient, must be liberal and perpetual. There must be a constant flow of patronage into the treasury of an institution which, year by year, has constant accessions of subjects for its care and nurturing, and year by year, is constantly sending forth, to bless the world and the Church, those who have partaken of its benefits. Daily, brethren, let your prayers ascend for God's blessing on this work; and with unwearied perseverance, and a liberal and cheerful heart, let every one of you—he that hath much, plenteously—he that hath little, gladly of that little—contribute to its successful prosecution, and its blessed issue.

If the preceding portion of this letter, beloved brethren, has met in your hearts the sympathetic response, which I pray God it may in the hearts of you all, but little need be added in favor of the claims of missions in our Diocese.

It is now more than forty-three years since the commencement of our diocesan missions, a department of ministerial labor from which, by God's blessing, the most extensive benefit has flowed; and the objects to be accomplished by which, render it one of the most proper and genuine evidences of that missionary spirit, which is the glory of the Church, and an essential ingredient in a true Christian character. There are sections of our own Diocese miserably destitute of the means of moral and spiritual culture, where infidelity is strengthening its debasing and destructive influences. The most flagrant corruptions of Gospel truth, and violations of Gospel order, are in many places spreading far and wide, to the bitter grief of the friends of that truth, to the sore detriment of sound and well ordered piety, to the serious injury of social welfare, and to the alarming increase, by the disgust which it produces, of secret or open infidelity. And throughout all these regions there are devout and excellent members of the Church, once elsewhere and in happier circumstances, enjoying her sweet communion, now unable, without aid, to sustain the ministrations of the sanctuary, suffering acutely under their bereavements, and calling upon their more favored brethren, for the love they bear to their common Saviour, to pity and relieve them. A spirit of inquiry is abroad among sensible and intelligent men on religious subjects, connected with deep-rooted dissatisfaction with the various dissenting forms and operations of professed Christianity, which wants but to be met by an opportunity of acquaintance with the services, institutions, principles, and instructions of the Church, to make it conducive, by God's blessing, to rich accessions of sound, faithful, and efficient members.

These and kindred circumstances combine to call loudly for a large increase of our diocesan missionary operations; while they hold out the sure prospect, as the result of that increase, of great good to the cause of God and His Church, and thus of glory to His holy name, and spiritual and eternal benefit to our fellow men.

And now, brethren, I commend the great objects of our Education and Missionary Society to your increased, your constant, your liberal, your cheerful patronage. I am aware that the present are times much less favorable than times have been, to the gathering of pecuniary means for any object. But let it be considered that the only way effectually and permanently to better the times, is to diffuse more generally the influences of sound religious and moral principle. It has been well observed, that the characteristic difficulty and hardness of the times, is of *man's* producing, notwithstanding—may I not say, in spite of?—*God's* blessings all around us. Peace, health, and plenteous products of the earth are ours. Why, then, is worldly prosperity so straitened in our borders? It is not of God. His blessings encompass us on every side. No, brethren, it is our want, as a community, of having the true fear of God before our eyes. If the pure moral influence of the sanctifying principles, and the practical holiness and virtue of the Gospel, were allowed duly to move, to guide, and to restrain us in our characters and our employments, and thus to take away barriers raised by ourselves to the happy tendency of the mercy and goodness of God, a very different scene would be presented. Instead, then of curtailing, we ought to increase our efforts for the diffusion of pure and undefiled religion; for this is the only true remedy for the ills we are suffering. Let luxuries, and pleasures, and superfluities of all kinds, be sacrificed, rather than take ought from—nay, rather than not add to—all proper means for drawing down upon our country, upon our social relations, and upon ourselves, individually, the relief, the comfort, the welfare, which come only of the holiness and virtue of the Gospel.

Consider, brethren, what has been said; and may God give you a rightly understanding heart, and duly interested sensibilities, in the sphere of Christian operation now commended to your prayers and your furtherance, by

Your faithful friend and affectionate Diocesan,

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, Nov. 29, 1839.

INTELLIGENCE.

From the Church.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Although some weeks ago, we gave a brief account of the extraordinary success which is attending the episcopate of Dr. Wilson in the East, in the conversion of thousands to the Christian faith, we need offer no apology to our readers for presenting to them entire the admirable letter in which the particulars of that success are detailed. It cannot fail to be perused with interest by all; and it ought to stand permanently recorded—as a triumphant fact in modern ecclesiastical history—in every journal specifically devoted to the cause of "Christ and his Church."

In the Report of the Society before us, the correspondence of the bishop of Calcutta holds a prominent place; in which, amongst many other very gratifying particulars, is contained an interesting account of the progress and usefulness of the College at Calcutta established under the auspices of this Society. The best results are naturally to be anticipated from the education of native youth for missionary work in the Indian dioceses; and that the College established for that specific object is admirably realizing these expectations, the successful labors of the native teachers would sufficiently prove. We have, however, this further testimony in the correspondence of his lordship with the Society for the Propagation of the Gospel: "It was delightful to see these lads, only fourteen months at college, vieing with those of European extraction, who had been two or three years. Those young Hindoos have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian knowledge. They are quick in their apprehension of truth, with tenacious memories and great piety. They translate Homer, Xenophon, Cicero, and Ovid, in a manner perfectly surprising, and with a justness of English pronunciation which increases the pleasure. Conceive only, if it be possible, in an adequate manner, of a Hindoo Baboo explaining Paley, Barrow, Graves, Bishop Sumner, and others of our English writers: then their knowledge of the Old Testament, which was probed to the bottom by the Venerable Archdeacon Dealtry; and of the Lord's Prayer, in which I examined them myself; and it would have charmed any of the members of the venerable Society, could they have been present."

With such a frame-work and organization of our missionary plans in the East; with such prelates to superintend their operation, and such ministers under them to carry them into execution,—men, of all orders, single-hearted, devoted and self-denying—we cannot but hope to see the power of England strengthened and settled in those dominions by the best and most endearing ties; and, more glorious achievment, the foundations laid of a mighty Christian influence, which, spreading and increasing throughout those vast regions, will accelerate the period when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The West as well as the East Indies have long been a field of the Society's labors; and while many of their missionaries are actively and usefully engaged in those islands, independent of the parochial clergy who, in some cases, are sustained by the local government, Codrington College in Barbadoes is working out similar results to those which are so cheeringly detailed in the account of Bishop's College at Calcutta.

In British North America, the operations of the Society include the Provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, the Bermudas, Cape Breton, and Prince Edward's island. In all these important portions of Her Majesty's dominions, laborers of the Society are to be found; and however inadequate their number is to the spiritual destitution to be supplied, proof is afforded sufficiently gratifying of the philanthropic intentions of the Society, and that their exertions in the cause of the Gospel are only bounded by their pecuniary resources. These, from the late published Reports of the Society, we are glad to perceive are rapidly increasing;—an evidence that the eyes of the people of England are opening to the magnitude and importance of the work to be performed, and that they regard the dissemination of the principles of the Gospel—so clearly imbodied in the principles of the Church of England—as the surest means that can be adopted for binding our Colonial possessions to the Crown.

In the Province of Upper Canada, it has been frequently demonstrated that 100 additional clergymen would find immediate employment amongst welcoming flocks; and the letter of the Lord Bishop of Montreal to the Earl of Durham, which we conclude to-day, states that the services of twenty additional missionaries are required in Lower Canada. To secure the maintenance of these 120 additional clergymen, the annual sum of £12,000 would be required to be furnished from the Mother Country,—thus affording to every laborer employed in this manner, a stipend of £100 sterling per annum. We are far from meaning that the income of the clergymen should be limited to this scanty sum; but we consider that the residue which would be required to afford him a comfortable maintenance, should be supplied from local resources.

The amount necessary for ensuring the services of 120 additional clergymen in the Canadays, viz. £12,000 per annum, may seem to be large; but what is it when contrasted with the wealth of thousands in the Mother Country? If, for example, an hundred and twenty individuals in England should, by contributing for this object £100 each per annum, effect at once what is required to be done,—need we say that this is an amount which could, without the slightest inconvenience, be spared by twenty times one hundred and twenty amongst the wealthy and the benevolent of our father-land? As we have reason to believe that this is a suggestion which, to a certain extent, will be acted upon,—we would recommend its appropriation for a given time, say ten years, at the expiration of which, the produce of the sale of the reserved lands—supposing them all to be sold—would (even after admitting the fullest extent of the Church's possible loss of her rightful interest in that property) afford something towards the alleviation of that individual burden, as well as meet many of the additional demands which would of necessity arise. We repeat our belief that there are many individuals in England prepared to act upon this suggestion: but while we invoke their assistance with all the earnestness of conscious want, it is not to be supposed that we mean to exempt ourselves from all charge in this matter. The contributions on the spot for the erection of Churches, the building of Parsonage-houses, and a fixed annual appropriation towards the maintenance of the clergyman, which, as a general rule, should be insisted upon, would amply occupy all the local resources which, taking into account the difficulties to be struggled with by the inhabitants of a new country, could possibly be brought to bear upon this desirable and highly appreciated object.

MADRAS.—The Bishop, in a letter dated January, 1839, informs the society that he has admitted Mr. Von Dadelson and Mr. Schmitz into deacon's orders, and expresses a conviction that they will prove a valuable acquisition to the society's missionaries in his diocese. The Bishop concludes his letter thus:—"We have still many important stations unoccupied, and I cannot too earnestly impress upon the society the claims and necessities of Southern India. Continue to send us laborers fit for the work, and I humbly hope our labor will not be in vain in the Lord."

BOMBAY.—The report contains an urgent application from the Bishop for missionaries from England, especially for the province of Goojuzat, where there are a considerable number of Indo-British. The following is the concluding paragraph of the Bishop,s letter:—"Let me, dear sir, plead for Goojuzat. If you cannot send two missionaries, could you not send one missionary and a schoolmaster? I pray that it may please God to direct the heart of some one to aid us."

STATE OF THE RELATIONS OF RUSSIA AND THE PAPAL SEE.

Rome, Sept. 26.—We learn from good authority that a new dispute will shortly be made public. The proposals made from Rome to the cabinet of St. Petersburgh, while the Imperial Prince was here, seem to have not only been fruitless, but to have led to more decided hostility to the Roman *Curia* on the part of Russia. According to the most credible assurances, reports have been received here from the bishops in Poland, which leave no doubt that a systematic change in all the relations of the church in that country is carried on in St. Petersburgh with the greatest energy and consistency.—Instead of being content, as is the case in the states that are the most independent of Rome, with giving legal force to the Papal bull, by a *placet* of the Sovereign, all and every communication between the ecclesiastical authorities in Poland and the Holy See is to cease, or, at the most, to be carried on only indirectly through the medium of the department of foreign affairs. All negotiations must fail unless this stumbling block be voluntarily removed by Russia. It is said, therefore, that, as there is no disposition at St. Petersburg to make this concession, an ultimatum was sent from Rome at the beginning of this month to the north, and that the Holy See was resolved, if it should not be listened to, to publish extracts from the negociations, in the same manner as was done in the case of Prussia, solemnly asserting the rights of the Episcopacy and the Pontificate, and appealing to the judgment of the Roman Catholic world. It seems that the *Curia* feels itself the more bound to take such a step, as an opinion has been purposely and repeatedly propagated, that the Holy See easily yields to the Russian government in matters which are the most sacred, and on account of which it did not shrink from the breach with Prussia. The publication of some most important documents may therefore be shortly expected. Many persons think that the allocation on the subject will be made at the new year; others expect it much sooner.—*Hamburgh paper.*

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Third Sunday in Advent, December 15, confirmed 31 in Zion Church.

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of Ten Dollars for the poor, and Five Dollars for the Infant School, from Thomas Otis, Esq. through Messrs Swords, Stanford & Co. Also, $25 for the poor, from John P Stagg & Co. by the same hands.

NOTE.—The donation of Mr. Otis should have been acknowledged last week, but was neglected by the printer.

There is great distress among the worthy poor, arising from want of employment; and the calls upon the missionary are many and pressing. Further donations are respectfully solicited, and will be thankfully received, if left with Swords & Co., 152 Broadway, 142 Fulton st. or

JESSE POUND,
Dec. 18. 47 Vandam st.

The FAIR for the benefit of the Mission Church of the Epiphany will be held in Columbian Hall, No. 263 Grand street, (a short distance east of the Bowery) on Monday and Tuesday, the 23d and 24th of December, commencing each day at 10 A M, and closing at 10 P M.

The friends of the City Mission, and the public generally, are respectfully invited to attend.

Dec. 18.

The Ladies of St. Peter's Church, Chelsea, will hold their FIRST ANNUAL FAIR in the Chelsea school room, 9th Avenue, between 21st and 22d streets, on Friday next, the 27th inst. The Fair will open at 10 o'clock, A M, and continue open during the day and evening.

N. B. The Chelsea stages (Kipp & Brown's) pass the door, and continue running during the evening.

Chelsea, 18th Dec., 1839.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a Library and books of instruction for the Sunday School, propose to have a sale of *useful and fancy Articles.* Donations in money or articles will be thankfully received from all who are disposed to assist a young and necessitous Church in the Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s, 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.

Dec. 21.

☞ On Sunday Evening next, the 22d inst., in Christ Church, a Sermon will be preached by the Right Rev. Bishop Onderdonk, and a collection made in aid of the funds of the Young Men's Auxiliary Education and Missionary Society. Services to commence at half past 7 o'clock.

Episcopalians, and young men in particular, are respectfully invited to attend.

New-York, Dec. 21, 1839.

LADIES' FAIR—RAVENSWOOD, L. I.

In the early part of the present year, a Church was organized in the above village, consisting of a small but zealous band of Episcopalians; by whose spirited exertions, a commodious and well proportioned Gothic Church of stone has since been commenced, and the walls partially carried up. The ladies of the Parish, associated together as a Sewing Circle, have been industriously employed since last spring, in the preparation of useful and ornamental articles, to be disposed of, and the proceeds applied to the benefit of their Church. For this purpose a FAIR will be held by the ladies of St. Thomas' Church, Ravenswood, on *Monday* and *Tuesday, 23d and 24th of December*, in the late Gibbs' Mansion in that village, commencing each day at 2 o'clock P. M., and continuing through the evenings. This Fair will offer a seasonable opportunity to the Episcopalians of the city and vicinity, to give essential and deserved aid to an infant Church at their very doors, and at the same time to provide themselves with a supply of tasteful and elegant articles, suitable for use, or for Christmas and New Year's presents.

Visitors from the city will be landed at Ravenswood by the Flushing Steamboat, which leaves Fulton Slip, East River, at a quarter past 3 P. M.

Conveyance to and from Ravenswood may also be had by the Harlem Railroad, and Hurl Gate Ferry, till half past 6, P. M.

MISSION CHURCH FAIR.

The Ladies of the Mission Church of the Epiphany, propose holding a *Fair* for the benefit of said Church, about the holidays, (the time and place to be given hereafter.) They respectfully solicit the aid of those friendly to the object. Any articles suitable for the fair, or materials, of which they can be made, will be thankfully received. They may be entrusted to the care of Swords, Stanford & Co., 152 Broadway; Mrs. Isaac Lawrence, 498 Broadway; Mrs. Dr. M'Vickar, 1 Leroy Place; Mrs. Berger, 175 Bowery; Mrs. Lot Jones, 192 Allen-street; Mrs. William T. Pinckney, 188 Henry-street; Miss Sophia Lock, 241 Division-street; Mrs. James More, 220 Henry-street. 4t

ST. MATTHEW'S CHURCH FAIR.

As this Episcopal Free Church is at present much embarrassed for the want of funds, the Ladies attached to the congregation propose holding a Fair, in a few weeks, in order to raise money, to prevent this laudable and benevolent enterprize from being discontinued. The ladies would very thankfully receive any articles or materials which their friends would be pleased to contribute to this object.

Contributions may be left either at Mrs. Margaret Brown's, No. 80 Crosby street; Mrs. Jane Nott's, 135 Mercer st.; Mrs. Lane's, 251 Elizabeth st.; Mrs. Silghtman's, 47 Watt st.; Mrs. Jane Williams, 150 Crosby st.; Mr. Winton's, 194 Broadway; or at Rev. J. S. De Grasse, 43 Liberty st.

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 23 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November, 22d. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 11th inst., has received the following contributions, viz.

By the hands of Wm P Hunter, esq. missionary agent in Savannah, Georgia, from the Female Missionary Society of Christ Church, Savannah, $106 67, and from offerings and collections at monthly meetings in said Church, from 2d June to 18th Nov., $78 25, in all $185 02, one half to each committee, $92 51. Remitted by Rev Wm H Barnwell, rector of St Peter's church, Charleston, S C, through C J Aldis, esq. offerings of the church, for Michigan, $65. Received through the same hands, Rev W H Barnwell's donation of legacy left him by Mrs Huger, for general purposes, $250. From a Friend to Missions, $1. Total receipts, $408 51.

Dec. 18, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received from Sabbath School Society of Christ Ch, Cincinnati, (Mrs Winchell, treasurer,) for Africa, $25. Remitted by Rev E C McGuire, part of weekly offerings of St George's Church, Fredericksburg, Va, $20. Remitted by W. P. Hunter, esq. agent at Savannah, from Rev Edw Neufville, rector, amount of offerings and collections at monthly meetings in Christ Church, Savannah, from 2d June to 18th Nov, $78 35. and from the Female Missionary Society of ditto, $106 67—$185 02, of which one half for Foreign Missions, $92 51 Remitted by Rev W H Barnwell, rector of St Peter's Church, Charleston, S C, from St Peter's Working Society, for Africa, $200; for Athens, $100; for Crete, $30; St Peter's offerings of the Church, for Constantinople, $65; a Friend to Missions, for Africa, $50, for Athens $40—90; Rev W H Barnwell, donation of legacy left him by Mrs Huger, for general purposes, $250—$785. By the hands of Rev J H Price, rector, from Mrs Wilkinson, of St Stephen's Ch, N Y, $5. Total receipts, 927 51.

CHARLES J. ALDIS, Treasurer.
Bank of America, Dec. 17, 1839.

CITY MISSION.

The subscriber desires, with much gratitude, to acknowledge the following donations for the benefit of the poor:

From Thomas Otis, $10; Mrs Le Roy, $5; (all distributed among sick and destitute widows,) from a friend, $5; from E, for the poor of the City Mission, $5; left by a lady at the residence of the missionary, $5.

ALEXANDER FRASER, 245 Bowery.
December 18, 1839.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; and at the residence of the Missionary, 245 Bowery. A. F.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From John H Swift, esq. treasurer of Young Men's (aux'ly) Education and Missionary Society, for Education Fund, $100, and for Missionary Fund, $62 50. From "A Member of the Church," inclosed in a letter to Rev. Dr Seabury, for Education and Missionary Fund, $5.—From St Clement's Ch, N Y, Rev Dr Bayard, collection for Education Fund, $13 55. Total amount, $181 05.

C. N. S. ROWLAND, Treasurer, 55 Water st.
Dec. 13, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Bible, Prayer Book and Tract Society of the Theological Seminary, $5. From annual subscribers, $54. Total receipts, $59.

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

Where may be had the Society's Tracts.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Miss C S D Health, from Episcopal Tract Society, Baltimore, $25 20. From Bible, Prayer Book and Tract Society, Theological Seminary, $15. From annual subscribers, $16. Total receipts, $56 20.

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donation:

$200 from the DIOCESAN SUNDAY SCHOOL SOCIETY OF PENNSYLVANIA, by the hands of George Hawkins, esq. treasurer, being part of an appropriation of $400 to the General Union.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.

New York, December 13, 1839.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz.

From A B Ellison, $2. Mrs A B Ellison 2. P M Bryson 1. W Van Hook 2. T B Coddington 2. H Meigs, jr, 1. J G Ogden 1. O J Cammann 2. W Seymour, jr, 1. James C Parker 2. J R Le Roy 1. Mr Greenland 1. W S Hill 1. W S Popham 1. T Marsh 1. J Miller, M D, 1. J R Lewis 1. L Pignolet 2. J D Fitch, M D, 1. Archibald Gracie 1. Geo S Scofield 1. Walter Rutherford 1. F S Winston 2. W E Dunscomb 1. Hodges Marcus 1. W R Cooke and family 1. P A Schermerhorn 6. G N Titus 5. Total receipts, $45.

JOHN H. SWIFT, Treasurer,
Dec. 18, 1839. 158 Water-street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $25 for the poor, from J P Stagg & Co, per Swords, Stanford & Co.

LOT JONES, 192 Allen-Street.
Dec. 18, 1839.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, from Nov. 27 to Dec. 19, from the following individuals, viz.

L Falley, Postmaster at Fulton, N Y; C Stimpson, jr, Boston, 2; Miss Clarissa Delafield, Watertown, with remit; Thomas Latimer, Philadelphia, 3; Rev Samuel Starr, Trenton, N J; Rev M Marcus, Nantucket, Mass; Rev Thomas Smith, Smithfield, Va, with remit; M Kimpton, warden of Christ Church, Philadelphia; M Smith, Auburn; Miss B M Bostwick, St Thomas, U C, with remit; E E Fay, Postmaster at Bloomington, Iowa; B R Peck, Auburn, with remit; Rev M J Maury, Danville, Ky; H D Brown, Wheeling, Va, with remit; Rev M Hoyt, Grand Rapids, Mich; Herman Hooker, Philadelphia.

Packages have been forwarded from the Depository from Nov. 27 to Dec. 19, as follows:

To Rev J Pardee, Hudson, per steamer Legislator; to Charles Stimpson, jr, Boston, per Providence steamboat; to Rev George Boyd, care of Kester and Stiles, Philadelphia, per Union Line; to Thomas Latimer, Phila, per Union Line; to G P Worthington, Annapolis, care of Armstrong & Berry, Baltimore, Md, per schr Hornet; to Rev Moses Marcus, Nantucket, per schr Imperial; to E Wiley, Savannah, Ga, per brig Savannah; to Rev Dr Reed, Poughkeepsie, per towboat Poughkeepsie; to A E Miller, Charleston, S C, per brig Sun; to G M P Guest, Ogdensburgh, care of S Gilbert, City Hotel; to Rev W H Walter, Schenectady, care of J M Woodward, Albany, per steamer Utica; to Z Clark, Troy, per steamer Utica; to James Baker, Norfolk, Va, per schooner J W Kempton; to Cyrus Curtis, Hudson, per steamer Westchester.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

GENERAL PROTESTANT EPISCOPAL
SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street*, among which are the following *New Books*:

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE, by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840, Edited by Mrs. Sigourney.

December 18, 1839.

SELECT ACADEMY FOR YOUNG LADIES—in the basement story of St. Clement's Church, Amity street, New York.

The Rev. James Sunderland and lady would respectfully inform the citizens of New York, that instruction will be given, at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French languages, including Music and Drawing. And, having taught successfully for some time in other cities, the Principal flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their daughters.

The terms of tuition, payable quarterly, in advance, are eight dollars for all the branches of a finished English education, and the usual extra charges for the other branches of study. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. Application for admission may be made to the Rev. James Sunderland or lady, at the above institution, or at their residence, No. 46 Barrow street.

REFERENCES.

The Right Rev. Benjamin T. Onderdonk, D. D.; The Right Rev. Levi S. Ives, D. D., L. L. D.; The Rev. Lewis P. Bayard, D. D. Also, the patrons of the Academy.

OFFICERS OF INSTRUCTION.

The Rev. James Sunderland, *Principal*; and Mrs. R. M. Sunderland, *Assistant.*

Dec. 18, 1839.

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D., Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st., 1839. 4t

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Nov. 16. 142 Fulton street.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

DICTIONARY OF THE CHURCH, by the Rev. Wm. STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments: if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, 14 Pine-street,
SIMON R. MC'GOWN, 142 Fulton-street, } Assignees.

Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher. Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16.

NEARLY READY,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 50.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the *complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.*

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Nov. 20. 142 Fulton street.

DOMESTIC SCHOOL FOR BOYS.
AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D; Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierrepont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep. Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.

A second-hand Organ of six stops.

A second hand parlor Organ. Apply to

Oct. 2d. HENRY ERBEN, Centre-st.

MISSES EDWARDS'
(FORMERLY MISSES GILBERT AND EDWARDS')
BOARDING & DAY SCHOOL FOR YOUNG LADIES.
NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

TESTIMONIALS for the Best Instruments,
The Gold Medal of the American Institute, 1838.
The Gold Medal of the American Institute, 1839.
The Silver Medal of the Mechanics' Institute, 1839.
June 26. 1 in 3w—6m

POETRY.

THE BLIND COMMUNICANT.

The mother led her sightless child
Forth in the fields to pray;
And cheered with voice of kindness mild,
Along her shadowed way;
And gave her flowers of varied hue,
Which the blind child might never view.

But she grew up, and loved the song
Of the glad birds to hear;
And roam'd the scented heath along,
In spring-time of the year.
But knew not how those flowers were fair,
Nor how the bright moths flutter there.

To childhood's voice as still she grew,
That woman's heart would swell;
Yet the bright face she might not view,
Nor the young features tell;
But to her heart the form would strain,
And love the clasp that press'd again.

But most she lov'd the one kind voice
That bade her glad heart bound,
One step, that made her soul rejoice
With its so well-known sound.
She fancied what that form might be,
And lov'd the smile she could not see.

She never saw—nor sparkling day,
Rainbow, nor morning's grace,
Nor brighter than eve's brightest ray,
Affection's beaming face.
But yet to her, one gleam was given,
In earth's dim walk, a glance at heaven.

For when the noon-day's glory bright,
Shone on the chalice fair,
On priestly vestment pure and white,
And she was kneeling there;
One moment on the quivering eye,
The holy light shone tremblingly.

O! blest through this dim world of ours,
To follow calmly still—
The star that shines on Zion's towers,
And lights up Judah's hill.
Undazzled by earth's meteor-gleams,
Or bursting flowers, or sparkling streams.
O blest! with faith's unchanging gaze
That star alone to see—
And so, through this life's varied maze,
Press forward steadfastly.
Until, upon the strengthen'd sight
Bursts forth in heaven, the Lamb! the Light!

SCENES IN OUR PARISH.

ANECDOTE OF BISHOP BARRINGTON.

"James," said the bishop, after he had been much amused by one of the lively sallies of a youthful relative—for his lordship, one of the most devoted, was also one of the most cheerful of Christians—"That repartee would have told well in Westminster Hall. There, a readiness at reply is invaluable. Your future prospects, I believe, are connected with the bar?"

"No, my lord, with the Church."

"The Church! Indeed! Is that your own choice?" "Why, no, my lord"—and the young man's gayety seemed to leave him—"I cannot say that it is. In truth—in fact—that is, I do not conceive that I am altogether the *materiel* out of which a staid parish priest can be formed. But I defer to the better judgment of my family."

"They have their reasons?"

"Strong reasons, my lord," said the young man with deepening gravity.

"What are they?"

"The certainty of my belonging to an honorable profession, and the probability of having in it a competent provision."

"Provision! where—how—from what source?"

"I have the honor to be closely connected with your lordship; and with your extensive patronage and the friendly interest with which you have ever regarded me, my family do not believe you will allow me to starve upon the pittance of a mere curacy."

"True: there is something in that," said the prelate, musing—"I had not considered that point; but others have, it appears, and perhaps most prudently. James, said he, again addressing his young companion, "what grade of living is expected from me?"

"Why, my lord, as your relative and godson, I could hardly imagine you could offer me a benefice under five hundred per annum."

"Would that content you?"

"Amply, my lord."

"Name the matter to me again this day week." The subject was not forgotten. The bishop himself resumed it on the day appointed, with the remark—"I have acted upon our conversation in the best manner I was able. God forbid that the fact of my being a bishop, should, directly or indirectly, cause any man to enter the Church save from heartfelt and spiritual conviction! Here is a deed which secures to you for life, out of my *private and hereditary property*, an income of five hundred per annum. But, mark the condition—*that at no future period*, neither during my life, nor after my decease, *you take upon yourself* HOLY ORDERS. Do you understand me?"

"I do, my lord, and thankfully and joyfully accept the condition."—*From "The Life-Book of a Laborer."*

NO EVIL UNMIXED WITH GOOD.

There are none of our days so evil, but there is some mixture of mercy and of God's goodness in them. Pure and unmixed evil is the portion only of the damned, there is no such thing to be found on this side hell. In this life it is most certain, that God doth, as the prophet expresseth, Hab. iii. 2, *in wrath remember mercy*, tempering our evils with something of good to allay them. At the same time we have reason to complain to God, we have no reason to complain of him, but much to praise and bless his holy name for those mercies, which at that very time we enjoy from him. Generally if we ourselves are sick, our children and many of our friends and relations are well; when we want health, other circumstances for the most part occur to render our sickness more easy and supportable. If we lose our sight, our memory strangely serves to supply that sad defect. If we can not see, we can hear; and if we cannot hear, we can see; and all our senses together seldom fail us, till death seize us as his prey. If one of our children miscarry, and prove a child of sorrow to us, another doth well, and is our joy and comfort. If some insult over our calamity, others pity, and assist us in it. If some unjustly calumniate and reproach us, there are others that will do right to our reputation. And finally, there is no so grievous outward affliction befalling any of God's faithful servants, but that there is still an answerable inward assistance and comfort administered from God to support him under it: that promise of God to St. Paul being not peculiar to him, but extending itself to every good man in the same or the like circumstances, 2. Cor. xii. 9. "My grace is sufficient for thee: for my strength is made perfect in weakness.—*Bishop Bull.*

For the Churchman.

Mr. Editor,—In this new country of ours every thing that existed more than half a century ago may be regarded as a relic of antiquity. A friend has just sent me a pamphlet which is of this character, to say nothing of its intrinsic interest and excellence. Wishing your readers to enjoy its perusal as much as I have, I ask the favor of its insertion in your columns. It is the sermon preached by the late Bishop Moore of this diocese, at the first ordination held by the first Bishop of New-York; when the present Bishop of Virginia, and the late Dr. Read, of Baltimore, were admitted to Deacons' orders. PHILO.

A SERMON, preached in St. George's Chapel, in the city of New York, on Sunday, July 15, 1787, being the day on which the FIRST ORDINATION was held by the Right Rev. Dr. SAMUEL PROVOST, Bishop of the Protestant Episcopal Church in the State of New York. By BENJAMIN MOORE, A. M. New York: Printed by Hugh Gaine, at his Bookstore and Printing-Office, at the Bible, in Hanover-Square. M. DCC. LXXXVII.

II TIM. iv. 5.

Watch thou in all things; endure afflictions; do the work of an Evangelist; make full proof of thy Ministry.

The great design of the Christian Institution is to recover mankind from a state of ignorance and disorder, and to unite all true believers in one regular and well-instructed community, under Jesus Christ, the Lord and Governor of the Church. The Christian society, like all other societies that are properly regulated, has its own peculiar laws to direct the conduct of its members, and is furnished with its own proper officers, whose business is to explain and inculcate the law, and carry it into execution. While our Saviour remained on earth, in his own person, he instructed and governed his Church; and just before his glorious ascension, He fully authorized his apostles to succeed Him in the great work of the Christian Ministry—to go forth and confirm the faithful, instruct the ignorant, and convert the unbelieving. "Go ye," says He, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world." It is true, St. Paul was not present when this Divine commission was given; but still, he repeatedly asserts, "that he was not a whit behind the very chiefest of the Apostles—that he was not called to this Apostleship by man, nor by the will of man, but immediately by a voice from heaven, which said unto him, Depart, for I will send thee far hence, to bear my name before the Gentiles, and kings, and the children of Israel."

On all proper occasions, therefore, he asserted the dignity of his office; and with unremitting diligence performed every duty which was peculiar to the first dignified messengers of the Lord Jesus. He was divinely inspired with a perfect knowledge of all the truth, and was invested with the power of working miracles, to convince the gainsayer, and to give weight and efficacy to the doctrines which he taught. He carried the glad tidings of the Gospel through almost every part of the widely-extended Roman Empire. He collected believers from among the Jews and Gentiles. In many of the capital cities he founded Churches, ordained Ministers and settled them there, with instructions to continue the great work which he had so successfully begun. Thus Timothy was established at Ephesus, and Titus in Crete; and St. Paul's Epistles to those primitive Shepherds and Bishops of the Church, were intended to instruct them in every part of their ministerial duty, and engage them to persevere steadfastly in the arduous task to which they had been called; as it is expressed in the text, "To watch in all things over the flocks committed to their care, to endure patiently the afflictions which might arise in the course of their ministry, to do the work of evangelists or teachers of the Church, and in all respects to make full proof of their divine commission."

Thus we find, that from the first establishment of Christianity in the earth, a distinction took place between the ministers of religion and the great body of the people, for whose benefit they were ordained and set apart to their holy office. Among the Jews, the priesthood was confined to one particular tribe; and no man could invade the rights of this tribe, or encroach upon their peculiar offices, without incurring the resentment of Almighty God: And among Christians also, no man has a right to take this honor unto himself, unless he be called of God, and regularly appointed to the work of the ministry by those, to whom Christ and his apostles have conveyed this spiritual authority. God is a God of order, and not of confusion. The religion which comes from *Him* is, in all things, not only sure, but *well ordered*. However vague and indeterminate, on this subject, the notions of many may be: however ready they may appear to receive, in the character of a Christian minister, merely upon his own authority, any man who comes with confident pretensions of a commission from on high; be assured that such principles and practices are a direct violation of the primitive institutions of the Christian Society; they tend to introduce disorder and confusion, and open a wide door for ignorance and enthusiasm to enter, and mislead the people to their own destruction. Christ commissioned his apostles to go forth and preach the Gospel: *They* appointed others to succeed them in the same glorious work; and if we may rely upon the universal testimony of ecclesiastical history, we know, that *those persons only* were deemed duly authorized publicly to teach and administer the Holy Sacraments, who were ordained to that sacred office by solemn prayer and imposition of the Bishop's hands. Should the Christian priesthood, at any time, be degraded in the estimation of the people, by the facility with which some persons assume a station to which they have not been regularly appointed, surely we shall not be called presumptuous for vindicating what we deem our just rights against all pretenders. It will not be imagined that we are actuated by sentiments of pride and vain glory, as wishing to make ourselves Lords over God's heritage; but, in the language of the apostle, "that *we magnify our office*," only with an intention to render our ministrations more effectual in promoting the present and eternal felicity of those who are committed to our care.

The minister of the Gospel who knows himself, and has a proper sense of the importance of his office, will see as much necessity for humiliation, as for boasting. He may rejoice in his situation, but it will be with trembling. Is he elevated to a post of distinction in the Christian Church? He is, on that very account, exposed to more danger, and encompassed with greater difficulties: He is equally obligated with others to discharge the duties which are common to all Christians; and he is indispensably required to fulfil those sacred engagements that are peculiar to the character and station by which he is distinguished in the Church. Of this truth, St. Paul appears to have been perfectly sensible; and, in the words of the text, which are very strong and expressive, enjoins upon his son Timothy these sacred and peculiar obligations: "Watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry."

As these words seem to comprehend the whole duty of a Christian minister, on which the solemnities of this day have rendered it necessary to discourse, I shall consider them exactly in the order in which they lie before us; and in the first place, he is directed "*to be watchful in all things*."

Various are the characters by which the ministers of religion are designated in the sacred Scriptures. They are sometimes styled the *Apostles of the Churches and Ambassadors for Jesus Christ*, as they are commissioned by *him* to transact his business upon earth, and to proclaim his will among the sons of men. Sometimes they are denominated *Stewards of the Mysteries of God*, set over his household the Church, in order to supply them with spiritual food in due season. Sometimes they have received the appellation of *Shepherds of the Flock*, whose business is to nourish and protect those who remain in the fold, and to seek and reclaim the lost sheep which have erred and strayed from the right way. And lastly, they are represented under the character of *Watchmen*, set on high to warn the people of every approaching danger. They are placed upon the walls of Sion, whose peace and security depend, in a great measure, upon *their* vigilance; and hence arises the absolute necessity of their being "watchful in all things." Are dangerous errors, with sly and insinuating encroachments, stealing into the Church of Christ, that city of the living God whose walls and battlements we are appointed to guard? Does vice, with an undaunted countenance and with giant strides, threaten to seize and destroy those who are committed to our care? Do the people grow more remiss as the danger becomes more imminent? Then let the watchmen sleep not, nor slumber;—let them blow the trumpet of alarm, and let the sound of terror fly from one to another, till all who are now resting in heedless security, awake to a proper sense of the approaching danger, and stand ready to meet and repel the enemy. Those who are appointed to watch in all things for the safety of the Church of Christ, ought to be exceedingly vigilant in the discharge of their important duty; because things of inestimable value are intrusted to their care, for which they must hereafter be responsible to the great Lord of all. They have received a commission to guard, not the property of a great man, the wealth of a city, or even the welfare of a kingdom. The Church of Jesus Christ, which He purchased with his precious blood; the souls, the immortal souls of men are committed to their care, of which it has been said, "What would it profit a man, to gain the whole world, and lose his own soul?" How ought this awful declaration of the Almighty to sink deep into our hearts, and be ever present to our imaginations! "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

And if this station be an *honorable* one, is it not also encompassed with its own peculiar pains, distresses, and dangers? St Paul, in his directions to Timothy, might well proceed by charging him patiently "to endure afflictions." It is true, in the primitive days of Christianity, while the bloody scourge of persecution was almost continually over them, the Pastors of the Churches, fixed as they were in the most conspicuous stations, were, on that account, exposed to the most severe afflictions. "*He* that desired the office of a Bishop, might indeed be said to desire a good work;" and yet, when he assumed the exercise of this distinguished office, he commonly entered upon the high road to martyrdom. But as every occupation in life is beset with its own peculiar inconveniences and trials, the ministers of the Gospel are not exempted from the common lot of all men; but must expect to endure afflictions in circumstances the most prosperous, and even under the most unrestrained enjoyment of all the rights and privileges of our holy religion. They are subject to all the calamities which are incident to other men; and the nature of their office exposes them to many a secret and bitter pang, of which others are entirely insensible:—They have undertaken a work, in the contemplation of which St. Paul exclaims, "who is sufficient for these things?" For the advancement of the blessed Gospel, it is expected they should be ready at every call, and become the servants of all men in Christ Jesus:—They are frequently set up as a mark, against which the shafts of censure and reproach are directed; and though sorely wounded, they must with caution express any resentment:—Though subject to like passions with other men, they are to lead the way in the hazardous warfare against the world, the flesh, and the devil. While others, from their respective occupations, can amass wealth, and elevate themselves and families above the wasting cares and anxieties of life; *they* must rest contented, in their best estate, with a bare competency; and are more frequently doomed to struggle with all the ills of straitened circumstances, and at last to die with the heart-rending expectation, that those who are dearer to them than life, are now to become pensioners on the bounty of a selfish world. And to all this toil and anxiety, is too often added the mortification of finding every effort ineffectual to promote the Gospel-kingdom upon earth; men refusing to receive instruction, and presumptuously saying unto the Almighty, "Depart from us, for we desire none of thy ways;" as it is expressed in the words which immediately precede the text, "They endure not sound doctrine; but after their own lusts they heap to themselves teachers having itching ears. They turn away their ears from the truth, and are turned unto fables."

But, though compelled to endure affliction; in the midst of many difficulties and discouragements; though our ministrations are not always attended with that complete success which the pious heart would desire; we have still sufficient reason to rejoice in the Lord, and to glory in the great work which we have undertaken. We have the satisfaction to reflect, that we are occupied in the noblest and most important business that can possibly engage the human mind; and we can but entertain the delightful hope, that, (although we come in weakness, and in fear, and in much trembling,) in the hands of God, we shall be made the happy instruments of turning many from darkness to light, and from the power of Satan to the knowledge and love of the truth. And under these encouragements, the Christian minister will not shrink from the difficulties of his task, but will rather cheerfully embrace the remaining part of St. Paul's directions, and "faithfully do the work of an evangelist, and make full proof of his ministry." The work of an evangelist! What an arduous, what an exalted, and, at the same time, benevolent employment is this! It is to combat the powers of ignorance, and error, and vice, the great adversaries of human felicity:—It is to publish among the sons of men, the will and pleasure of the Almighty Ruler of the universe:—It is to bring a message of salvation to a ruined world! And much previous study, and many amiable and excellent qualities, are absolutely necessary, in order to enable us to discharge this duty in the most effectual manner.

The evangelist, or teacher of the Gospel, will begin his work, by cultivating and cherishing in his own bosom a spirit of ardent piety and charity; of reverence to God, and sincere regard for the welfare of men. He will go forth under a deep and awful impression of the importance of his divine vocation:—He will devote himself to the study of the sacred Scriptures, and to the acquisition of knowledge, from whatever quarter it may be derived; well knowing, that wisdom commands *respect*, and that without *this*, instruction and admonition fall with little weight and efficacy:—He will temper boldness with discretion, zeal with prudence, and will strive to blend human accomplishments with divine qualifications. The wisdom which is from above he will endeavor to recommend to the acceptance of men, by the charms of language and the attractive graces of eloquence. He will be anxious to adapt his addresses to all sorts and conditions of men, as their respective necessities may require; comforting the afflicted with tenderness; instructing the ignorant with meekness; and correcting the vicious with affectionate earnestness and gravity. In the course of his teaching, he will attempt to lay no other foundation than that which is already laid; but upon the doctrine of Jesus Christ, and *him* crucified, will build the beautiful superstructure of moral duty. Though St. Paul pathetically inquires, "Who is sufficient for these things?" in the delineation of this character, I have held that great apostle continually in view. We may not presume to *equal*, but still, we may nobly *emulate* this perfect example. Not to enter into a minute description of his *whole* ministry, let us attend to one particular instance of his mode of public teaching. On a certain occasion, we are informed, "He went into a synagogue of the Jews, and spake boldly, disputing, and persuading the things concerning the kingdom of God." A consciousness of the dignity of his office, and the importance of his subject, inspired him with *boldness*:—He *disputed* with all the force of reason and argument, with which extensive learning could furnish him:—He *persuaded* by all the charms of eloquence, endeavoring to affect the passions, and thus engage the heart on the side of virtue and religion. And the subject of his preaching was nothing less than *the kingdom of God*: the kingdom of grace in this world, and of glory hereafter. Let us, my respected brethren in the Christian ministry, hold this excellent pattern continually in view, and we cannot fail of performing our allotted task, to the glory of God and the good of men. And, as in every course of life, it is a matter of much consequence to begin our progress well, let me recommend it particularly to *you*, who are now going to devote yourselves to the sacred work of the Gospel; who are now to be ordained ambassadors for Christ, and stewards of the household of God. You offer yourselves, no doubt, to this divine employment, impressed with a serious sense of its magnitude, its difficulty, and its importance. Would you, in the most effectual manner, do the work of evangelists? Would you make full proof of your ministry? Emulate the example, listen to the exhortation of the great apostle: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading and to exhortation. Take heed unto thyself and unto thy doctrine; for in doing this, thou shall both save thyself and them that hear thee." The Church to which you have the happiness to belong, and in the ministry of which you are about to engage, is now *complete*, by the establishment of a regular episcopacy; and *you* are offered unto the Lord the first fruits of that ministry, which, we trust, will be transmitted pure and spotless to our latest posterity. Oh, may the offering be acceptable in the sight of God! May he bless us, and prosper the work of our hands! Go forth to your sacred employment with emotions of gratitude and delight; and wherever you go, carry a good report of our Sion: Strive to make her the joy and glory of the land; till all men shall acknowledge that God is in the midst of her, where he is worshipped in the beauty of holiness.

And if, from what has been said, it be evident to *you*, my Christian brethren of every class and denomination, that the business of the ministers of the Gospel is difficult and important, and of extensive utility; ought it not to be your study and delight to render their burden easy and their work successful? Is it unreasonable to request and hope, that you will make every candid allowance for the infirmities of human nature? that you will wish to elevate them above the wasting cares of life, so that they may devote their whole time and attention to their divine vocation? that you will respect them as the Messengers of the Lord of Hosts, and receive their exhortations with meekness and affection? that you will be careful to bring forth all the good fruits of piety and charity, so that they may give an account of their ministry with joy, and not with grief? and may consider *you*, at the final judgment, as their glory and their crown of rejoicing?—Let us all unite our most strenuous endeavors, that the Gospel of Jesus Christ may run and be glorified till the earth be filled with the knowledge of the Lord, as the waters cover the sea. By this Gospel both priest and people must be saved: the salvation which it offers is equally necessary for all men.

MANNER OF SPENDING THE SABBATH.

The proper business of the day is the worship of God in public assemblies, from which none may without some degree of crime be unnecessarily absent. Private devotion is the Christian's daily duty; but the peculiar duty of the Sabbath is public worship, as for those parts of the day which are not occupied in the public duty, every man's own conscience without any interference of public authority, and certainly without any officious interposition of the private judgment of his neighbor, every man's own conscience must direct him what portion of this leisure should be allotted to his private devotions, and what may be spent in sober recreation. Perhaps a better general rule cannot be laid down than this,—that the same proportion of the Sabbath, on the whole, should be devoted to religious exercises, public and private, as every man would spend of any other day in his ordinary business. The holy work of the Sabbath, like all other work, to be done well requires intermissions. One entire day is a larger space of time than the human mind can employ with alacrity upon any one subject. The austerity therefore of those is little to be commended, who require that all the intervals of public worship, and whatever remains of the day after the public duty is satisfied, should be spent in the closet, in private prayer, and retired meditation.—*Bishop Horsley.*

DANGER OF DELAYING REPENTANCE.

However, if you find it so hard a thing to get from the power of one master-sin: if an old adulterer does dote, if an an old drunkard be further from remedy than a young sinner, if covetousness grows with old age, if ambition be still more hydropic and grows more thirsty for every draught of honor, you may easily resolve that old age, or your last sickness, is not so likely to be prosperous in the mortification of your long prevailing sins. Do not all men desire to end their days in religion, to die in the arms of the Church, to expire under the conduct of a religious man? When ye are sick or dying, then nothing but prayers and sad complaints, and the groans of tremulous repentance, and the faint labors of an almost impossible mortification: then the despised priest is sent for; then he is a good man, and his words are oracles, and religion is truth, and sin is a load, and the sinner is a fool; then we watch for a word of comfort from his mouth, as the fearful prisoner for his fate from the Judge's answer. That which is true then, is true now; and, therefore, to prevent so intolerable a danger, mortify your sin betime, for else you will hardly mortify it at all. Remember that the snail outwent the eagle, and won the goal, because she set out betimes.—*Bishop Jeremy Taylor.*

DESIRABLENESS OF LEARNING.

The essential virtue of fruit-trees is to bring forth fruit in season: nevertheless they receive a sort of dress, which heightens their beauty, from the leaves that quiver lightly on their branches. It is the same with the soul: though its essential fruit be truth, yet we do it no injury by adding to it the ornaments of learning, which, like the foliage that shades the fruit, gives it a yet more tempting appearance. Moses, that illustrious legislator, so renowned among all people by his wisdom, had, we are told, exercised his mind in the sciences of the Egyptians, before he gave himself up to the study of Eternal things; and we see, many ages after, Daniel, the sage, the prudent, acting in the same manner; for it is said, that it was not till he had thoroughly investigated the science of the Chaldeans, at Babylon, he began to study the Inspired Writings.—*St. Basil.*

IGNORANCE THE CAUSE OF SCHISM.

It greatly promoteth schisms that good people are unacquainted with Church-History, and know not how just such opinions and schisms as their own, have in former ages risen, and how they have miscarried and died; and what have been their fruits.—*Richard Baxter.*

THE VENERABLE BEDE.

This learned monk was born in the year 672, and may well be called the Father of Ecclesiastical History. His whole life, almost literally from the cradle to the coffin, was spent in literary labors for the benefit of mankind. He died of consumption and asthma at the age of 63. It is related of him that during his last severe illness,—his mind being clear and unclouded to the last,—he did not relax from his accustomed exertions. The evening of his death he spent in translating the Gospel of St. John into the Saxon language. At length his amanuensis said, "there remains but one chapter, but it seems very irksome for you to speak."

"Oh no," said the venerable Bede, "it is not difficult. Take a pen, dip it in the ink, and write as fast as you can. I have no time to lose."

Some time after, the young man who wrote for him, said, "There is now, Master, but one sentence wanting." Upon which the dying man bade him write quick. Soon after the young man said, "it is now done." To which Bede replied, Well hast thou said the truth—it is *now* done. Take up my head between your hands and lift me—because it pleases me much to sit over against that place where I was wont to pray; and where, now sitting, I may invoke my Father." His wishes were gratified, and being seated according to his desire on the floor of his cell, he said,—"Glory be to the Father, the Son, and Holy Ghost;" as he pronounced the last word he immediately expired.

BODY AND SOUL.

The Body and Soul may endeavor to accuse each other in judgment,—but how? The body might say it was the soul that sinned, for presently, when she is departed from me, I am thrown into the grave like an insensible stone. But the soul might answer, it was indeed the body that sinned, for as soon as I am released from that unhappy conjunction, I fly through the air like a bird. This reasoning may be thus answered:—

A certain king appointed two watchmen to defend the fruits of his fertile and beautiful garden; the one of whom was lame, and the other blind. They were equally tempted to eat of their delicious charge. The lame man, therefore, suggested to the blind one, that if he would carry him on his shoulders he would gather a sufficient quantity of fruit, and share it equally between them. The blind man consented; and thus the fruit was carried off. After a time, the king visited his garden, and demanded who had taken his fruit. The blind man said it was impossible for him to have stolen it, as he had no eyes to find it out. The lame man urged that the loss could not be imputed to him, as he had no power to stir a foot about the garden. But their lord discovered the truth of the matter, and commanded the lame man to be put on the shoulders of his blind companion, and in that position that they should be punished together. In like manner will God clothe the soul again with the body, and for mutual sin condemn them both together.—*German Sankedrim.*

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at \$3 50 per term of 14 weeks.

Board can be procured from \$1 50 to \$1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for \$100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, \$250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 168 *Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
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JOHN W. MITCHELL, *Chairman.*

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